

WIT'H

LIGHT ON THE SUBJECT

O. O. BRACKE





Class B D 701

Book B8

Copyright No.

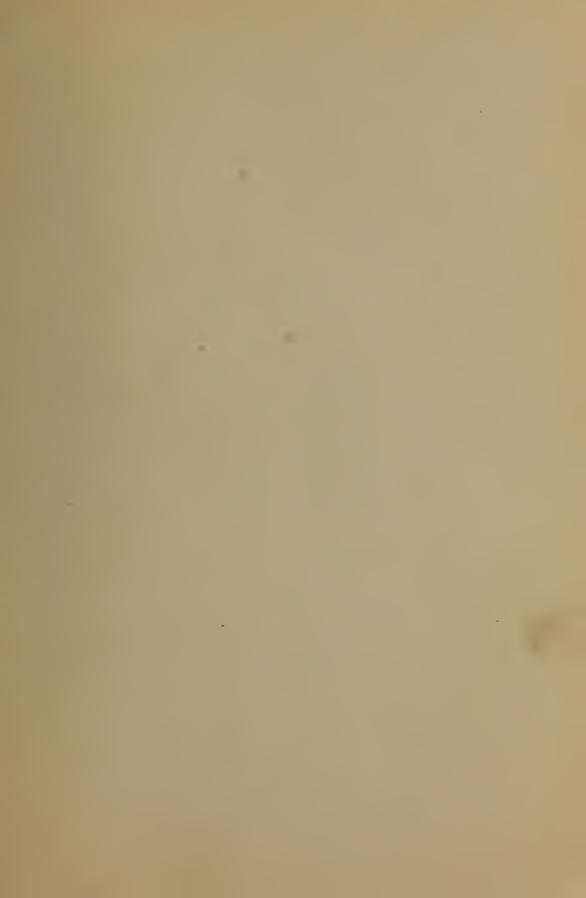
COPYRIGHT DEPOSIT.





POEMS AND PROSE







O.O. Bracke

POEMS AND PROSE

REPRESENTING IN FIVE PARTS SEVERAL DIF-FERENT CHARACTERISTICS AND EXPRESSIONS OF LIFE

AND

CONTAINING A SCIENTIFIC ANALYSIS OF THE SYSTEM OF THE HUMAN INTELLECT

O O BRACKÉ

AUTHOR TO "RELIGION AND POLITICS," "RIGHTS TO BELLIGERENCY," ETC.

3

CHICAGO 1901 THE LIBRARY OF CONGRESS,
ONE COPY RECEIVED APR. 17 1901
COPYRIGHT ENTRY
Feb. 25, 1901
CLASS CLASS CLASS (CLASS (CLASS CLASS (CLASS (CLA

B2701

COPYRIGHTED, 1901 BY O. O. BRACKE



9, m, S. May 11, 14

TABLE OF CONTENTS

									PAGE
At the Entrance of	THE	Tw	EN:	FIET	н (Cei	NTUR	Y -	7
	ВО	ЭК	I						
Cause and Consequen		-		-	-		-	-	2 I
	вос	ΣK	II						
EQUALITY BEFORE THE	Lav	V		-	-		-	-	157
	ВОО	K	III						
FREEDOM OF FORM	-	-		-	-		-	-	181
	ВОС	K	IV						
THE POWER OF SENTIN	MENT	-		-	-		-	-	219
	ВО	ЭК	V						
SELECTED POEMS—									
Grandeur -	-	-		-		-		-	293
Grown People -	-		-		-		-	-	294
Our Great-Grandpare	nts	-		-		-		-	297
Men-of-War -	-		-		-		-	-	300
Memorial Day -	-	-		-		-		-	303
The American Girl C	yclist		-		-		-	-	305
The Eagle -	-	-		-		-		-	308
Alaska and its Treasu	res -		-		-		-	-	309
Currency -	-	-		-		-		-	321
Our Home Swallows			_		_		-	_	322
			_						344
The Homeward-Boun		ker		-		-		-	324
		ker	-	-	-	-		-	_

TABLE OF CONTENTS

										FAC
rit	y		-		-		-		-	33
-		-		-		-		-		33
	-		-		-		-		-	33
-		-		-		-				33
	-		-		-		-			33
-				-		-		-		34
	-		-		-		-		-	34
ζ		-		_		-		-		34
Ijal	mar	· Jo	hns	en			-			34
-		_		_		-		-		34
	-		_		-		_		_	35
_		-		-		-		-		36
	-		-						_	36
_		_		_				-		36
	_		_		-		-		_	37
Н	eroe	S		_		-		_		37
			_		_		-			38
		ijalmar - - - - -			Ijalmar Johnsen					

AT THE ENTRANCE OF THE TWENTIETH CENTURY

Twentieth century, which now commence to enter Your appearance, fragile, around the Earth! Interests great from souls and mind Of the present human kind, About your unveiled secrets center; Long before the hour When your figures in power Mark the instance of your tender birth!

New year introducing new year hundred
Just emerging on unwritten leaves of times:
As the moment strikes—the cannon salute due
Contingency that secret clue,
On untrodden space of time is numbered.
While thronged before the mystic gate
Mingle speculation, hope and faith,
And lo, the twentieth century do recognition claim!

Welcome from expectant man you thus were bidden,
Marked mile-post on swift-rolling times!
O, if he would allow them read what there is hidden
In that immense and mystic roll,
To realize in matter's broad-light scroll,
He that omnipotent still its destiny and revelation claims!

Hundred years—what broad, extensive slip; When as a whole—and past-gone space 'tis on the eternal timeboard posted.

And as Providential wonder, what a brief and measured dip Among the universal yonder: Passing details under laws and order In momental presence As the real and active dues with claim or credit for the recent; While but the record of the sum, For times beyond to come, When preserved, has future worth and lasting.

What an host of events lay concealed,
Since expectant man will count by hundred,
In this century's roll not yet unveiled!
It will pass them all away who wondered—
Loathsome at the old year gone, to watch the new year's birth:
As it hastily forward flew we wrote the number
Around the awake and civilized Earth,
And took satisfied a new-year's slumber.

God allows you all to keep a-watching
For the century's birth and note the change;
While he in power will motion times a-notchin',
And by the new, transgression old avenge.
Change the figures as fast as years are coming;
It is life that bears the secret clue.
And when by centuries He progress up will summing,
God will have it done by me and you!

AUTHOR'S PREFACE

In presenting this book before an interesting reading public, I perhaps ought to give reasons where the substance involves the present universal spiritual culture; for not considering the particular preference and high qualities of the several fractional directions representing the conspicuous factors in the modern appearance of our spiritual culture. My principal object in "Cause and Consequence" is to bring forth the true expression of an intellectual life, individually as well as universally, by the distinction of the different spiritual and physical sides or characters of life; and to exhibit the results of the unequal activity of the two principal faculties of the human being, the faculty of soul and that of reason, where the tendencies characteristic to either were the leading cultural tendency severally. Their contrasting character is demonstrated by comparing the several different cultural instances from the practical life of history where either of these natural qualities of the human life bring the cardinal element in the cultural feature of the period or people. The difference is so striking and consequent that it virtually determines the direction and results of the culture to which it elementally became the active motive; that is, where Destiny permitted its lifetime on conditions of the natural facilities present — lengthy enough to set off any important results.

In almost every instance of those periodical glimpses of real and active cultural life, on the otherwise somber background of the remoter historical ages, the progress of civilization was only preliminary works, and couldn't attain to an integrity of system, neither in the individual nor society; because they lacked the indispensable moral corrective, the truth of life, which is present systematically, and cannot in partial absence be substituted by the power of imagination; more than the essence of life can be substituted by its auxiliaries, and it is thus indivisable in the human being, as it is so in the revelation of the divine ideas taught by the Spirit of God.

On the other hand, I have tried to exhibit the appearance of cultural life where these two faculties of the human life, the soul and reason, were elementally brought to activity in coalescence, as a power expressing the truer qualities of life, as far as the advancement of the age would facilitate the condition, and with the degree of cultural evolution thus brought forth as the practical results. These facts may be demonstrated satisfactorily to the enlightened understanding by my analysis of eminent historical individuals that represented critical instances of the earliest evolution of spiritual progress; as, for instance, the period of theocracy. When in posses-

sion of the thread of contingency, and with the mystified or hidden periodical connective links, enlightened and discovered, it will be seen that most of those revolutionary stir and tumble forth and back, which will so easily grow insignificant, from the standpoint of the present, were nothing less than the tremendous effort of divine truth motioned by the power of God, to establish his authority with mankind through the gentler process of spiritual enlightenment. The contesting antagony being the evil element which had degenerated man to the strata of the common animal!

The individual spiritual life, as well as the cultural standing of the age, expresses most characteristic and powerfully through those natural mediums of representation, in which the struggling impulses are born and often personified, especially at the critical eminences of cultural epochs and conspicuous junctures of contingency. So the readers and students of these important events, contributing from time to time to the present cast of civilization, need not entertain fear of being behind times by exercising their thoughts on the matter. Nor is there danger that the liberal exemplification of persons and periods containing the essential of what prove to be grand on one side and base on the other in the cultural struggles of the past ages, both of which are emphasized in "Cause and Consequence," should be fraught with the tendency of reaction. This book, as far as devoted on the subject, is the result of a thorough investigation of facts, and collection of scattered fragments of authentic historical deliveries. Truth exerts itself at any age and degree of cultural development, wherever it got the chance to become active with life, or whenever it may date its revelation. Its actual value is always its present value. As a culture-historical matter, you would, for instance, not depreciate the appearance of a certain modern structure that by its unique size and architectural wonder, had won your admiration, if some one brought before you an estimate of the enormous amount of material consumed in its construction; and the fabulous length of time comprising its erection. That is, those who admire the present appearance of civilization from its superior and opportune advantages.

Still, many will admit that the wonderful advancement of the present time, unprecedented in all history, is due to an abnormal activity and development of the material, while the several different qualifications belonging under the category of spiritual culture have been found to be, not only the less developed, but even scattered in a fractional chaos of disharmony; without the systematic connective characterizing its original propriety, and due it from its predominant qualities and divine destiny. A comparison of the two sides, would make it look as if all the faults of mankind were concentrated about the latter for a perpetual defeat. Theology, philosophy, and

literature not only diversify in their respective natural classification, but each class on the line of spiritual culture, whether of scientific distinction or not, diverge into many different schismatic directions in proportion to the appearance of leading capacities of the period, which naturally personifies in talented and gifted individualities. When times are fraught with these tendencies which motion by the power of sentiment, the indication is present that the common divine motive, always an essential characteristic to the universal spiritual culture at every progressive period of its history, is not actually present. If this should prove to be the fact, the question would arise, Does the present time again lack the indispensable universal corrective for our spiritual culture, the truth of life? Those who may consider their religious and social standpoint settled, will likely point to the powerful and modern-qualifying church organization to which they belong and answer in the negative; while those who love the truth preëminently are ready to admit the inefficiency of even the most powerful organization, present, to equal the exigency. Still, we feel that great thanks are due to God for the enlightenment of truth we possess superior to former ages, but it may be difficult to give an account of the progressive measure contributed by the attitude of the time, in virtue of the apprecious enlightenment. That is, we acknowledge enlightening qualities of the divine truth, while

reality will prove its serious lack of authority for realization in practical life and for actual progressive purpose. The universal corrective in spiritual culture means, system.

Science and art, on the contrary, seem to be destined for prosperity by the condition of the period, because the nature of this culture allows it a more unlimited field of pursuit into a branchial diversification, as the special natural facilitations may direct; by the impulses of genius, discoveries of physical-material laws, etc. But the universal corrective in this line of culture, apparently, is not the motive of its progress; while it may be, with the several individuals in a different capacity. The reason why, is sought and brought to light in "Cause and Consequence," and other parts containing the substance of this book.

Many of us have felt the tangible condition of the situation as formerly alluded to, and still more of them have become confused by the disparity found between the destiny of the human life in ideal sense, and the practical reality, because they tried to solve all the problems of life with the same key of solution, without regard to the spiritual or material character of the affair in question. Not only the individual life, but learned schools and prominent teachers and scholars, have been confronted by stumbling blocks on these apparently mysterious ways of life, and where those obstacles assumed the gravity of insur-

mountable obstructions, the sequence often became a schismatic difference of opinion on theoretical grounds. But not all have built their house of life on scientific ground, so the greatest damage done in offending sense may be found with the people at large.

The moral responsibilities devolving upon the bearers of civilization is supposed to increase in proportion to the opportunities that may be gradually brought forth with it from time to time, and thus facilitating the natural development; that is, during the progressive cultural periods. We have become aware of what former ages were unconscious of, or conceived only as the ideal object of remote realization—the presence of a divine corrective, systemizing from the laws and principles of truth, and of positive character and authority.

Thus far has civilization brought — or will bring — the enlightening results of the wonderful process of cultural evolution, through divine revelations, discoveries, and experience! And with the blessings issuing from the enlightening truth, it also reflects the responsibilities more and more distinctively as the light grows powerful. But in the probability of the contrary, suppose you discovered this particular line of our cultural life, on a backward move, while other lines of different nature were in the process of rapid development! Such things might easily happen, and carry on unobserved to the general consciousness

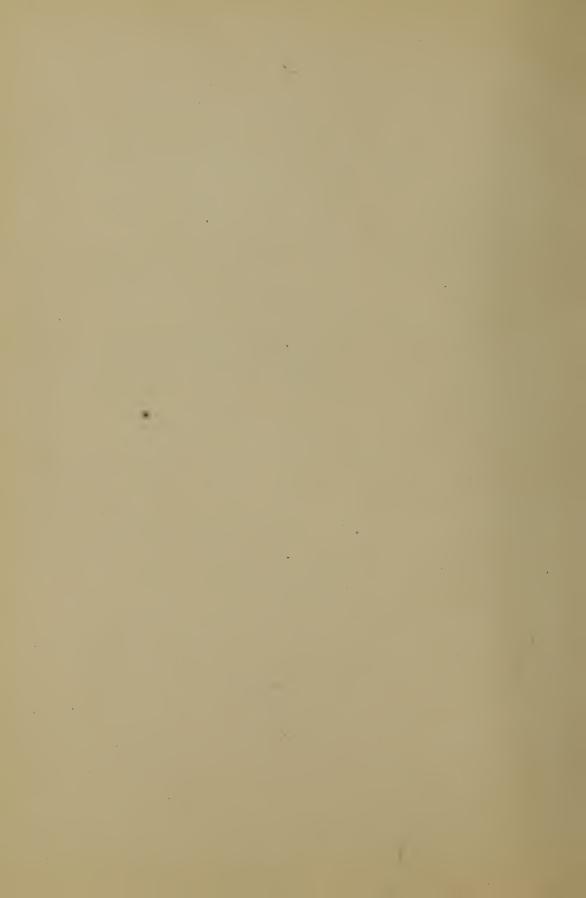
of the time. In the stir and hum of the material side of civilization which is developing to such immense dimensions, the unseemingly might happen, that the great things could be buried under the little things. Quantity and quality do not follow in proportion in the affairs of life, so as to signify the actual value of either. But since the remedy may be found present with the opportunity, the fortunate destiny of mankind, especially where civilization shall be represented, may be preserved by the zealous observation of the laws of life and the revealed will of God.

By introducing to the reading public this book, which is the beginning of a series of works of similar character, with the object of bringing into system thoughts and ideas of vital importance to cultural progress generally, and to the spiritual side of it especially, I beg the caution of those who may consider their religious standpoint settled on doctrinary grounds, not to consider as offending to their belief what may be found to be new realizations of truths and unprecedented discoveries; but deal with the doubtful scientifically until I, with some future works, may arrive at a system of completion. I have taken special care to let the truth exert itself, and let it, with the auxiliaries of facts obtained from practical reality, demonstrate that the true expression of the human life as the result of God's work is not the chaos which apparently seems to be the fact, from the miserable condition of certain states of humanity, and the

material splendor of some others. The truth is system, whether active in spiritual life or by physical-material laws. This be said in order to remove possible prejudices prevalent on traditional ground. The authority of the spiritual truths which have already gained the attitude of popularity is not best maintained by excluding the current vivifying impulses of recent origin; inasmuch as the individual spiritual life, for instance, couldn't be supposed to maintain activity and a healthy growth by a oncefor-all capital conception of the idea.

Having made sincere efforts to do justice to the substance of the contents, I may have committed technical errors, for which possibilities I beg the pardon of the intelligent readers.

Your obedient to the Truth AUTHOR.



FIRST BOOK

CAUSE AND CONSEQUENCE IN THE ACTUAL STRUGGLE OF CULTURAL PROGRESS

DEMONSTRATED BY DIVINE LAWS OF TRUTH AND HISTORICAL FACTS REPRESENTED FROM EMINENT INSTANCES OF THE CULTURAL EVOLUTION



CHAPTER I

If life in its appearance of diversified forms could be subjected to a systematic analysis, it might be found to evolve from one principal universal cause.

The magnificence of life becomes apparent by degrees of its diversification of form, in which it gradually develops the multitude of its natural characteristics to the details of its lowest degree or apparent insignificance of form, or vice versa; evolving by degrees of the different kinds all its natural qualities until it reaches the appearance of its highest exponent, which represents perfection. A comparison of the many different kinds constantly before our view will reveal to our apprehension the ideal which is contained in the highest exponent; while every one of the diverse kinds is a perfection in itself, from its independence of form.

The material appearances of life may in neither of its many different forms reflect the real essence of the Creator, while every original characteristic in any form of life will indicate more or less significantly the supernatural and magnificent power of the being of God. The term supernatural, invented and frequently applied by divine authorship, will confirm my hypothesis, that the essence of spirit may be irretainable with material substance.

Life is a divine ideal in its universal being and in its material appearance that contains the exponent of its principal natural qualities to a degree of perfection—the human being. The diversification of kinds and classes in the lower forms of animal life are not ideals—even at their specific state of originality.

The divine ideas are conspicuous to man by their revelation and specific properties as far as they have been conceived; while their essence and character are indefinite and incomprehensible to man; that is, they are eternal as to origin and destiny. Divine ideas realize and succeed in time and eternity.

The divine idea which realized in the appearance of life on the earth established the ideal in two principal characteristics of the same essence—the universal being of life, and its appearance in the highest exponent of every other form and qualification of life which is the original nature of mankind; the latter specify life in the details of individualities. of these principal characteristics of life are ideal, not only from their high potents of essential qualification, but also from the presence of a human spirituality which is not apparent with any other known form of the magnificent display and diversification of material life. The divine idea realized by the origination of man is equivalent to the divine ideal of life in the individual spirituality, which elementally differs from the material life as immortality differs from the mortal.

The divine idea of the presence of life will realize perfection in any form of the animal and organic appearance of life, as well as with the many physical and organic laws of nature; while perpetuity may be essential with neither of all these multitudes of wonders of creation which have assumed material forms. Oblivion is to the material what eternity is to the spiritual.

Then the divine idea which caused the appearance of life would realize the divine ideal by vesting the superior quality of immortality with the human being, in the presence of the spiritual character, the soul. What a beautiful star that radiated its superhuman rays from the horizon of time at the morning of creation! What an apprecious gift is life to the human kind which was consecrated children of God!

Otherwise, the appearance of life in any kind of form and natural qualification is ideal in the general sense of the term; where perfection is understood by originality. But the divine ideals contain the properties of their real essence, while the ideals of man may do so, and may be merely matters of contemplation. The former are infinite and eternal, and oblivion has no space for them, and the material no details, while the latter may be limited to periodical values, or pertain to details of form, quality, ways and means of both spiritual and material nature.

The particulars pertaining the origination of mankind as well as the universal material world are

details important as historical data mostly, and to gratify our sense of knowledge, as may be the circumstances connected with the much deplored original fall into disobedience of the divine will of God, and to which accident the general disqualified condition of the present sinful state of mankind is attributed. The consequences have developed the formidable magnitude of a world-power—while the cause may be distinctive to the present advanced standpoint, by the fact that the matter has become everybody's personal affair. Or, could that fatal accident which befell a couple of persons at the beginning, contain the historical eminence that would make it tower up above the horizon of all civilized ages as a visible monument for all times? But, whereas the divine ideals have no details, the success of the human race was not made dependent on the particular process of the origination of it, nor countermanded by the fatal accident with a few individuals, even if the consequences of it involved the entire race.

Progress is a characteristic with all divine ideas which may have revealed to the conception of man, and with some of them this may be the principal characteristic. It would be revolutionary to the laws of order to use the cause and consequence of the evil as measurement for the similar order of the good. But if the originating cause be a divine idea above the comprehension of man, as to the definite extent of it, the consequences emerging from its

realization could be nothing less than success. Such terms as failure of the divine ideals is absurdity; but the apparent difficulty to realize as destined comes from the inability of the disqualified man to grasp them for practical application to life, and in such exigencies the details of the human life may fail by individuals, generation, and ages, and yet the very same idea by the opportunities of to-morrow may propose the same properties as the infallible means of success and salvation to the several individual as to the race at large. A thousand obstacles, though, may debar the presumptive situation from the possibility of acceptation, as is often the situation with the remote state of heathendom, but those people who may be destined for the lucky possibilities as the bearers of civilization, will undergo a preliminary clearing-process which may consume thousands of years, more or less, and during all this waste of time the idea which should light for them was proposed at every opportunity which contained the possibility of the convenient condition.

The present disqualified condition of man (sinful state) has not issued or developed from the original properties of life, but is the result of a virtual reversed order of the individual spirituality. The potents of the human life which represented all the higher qualities of the universal being of life, realizes power of activity only in the material man, as a second nature. Without divine enlightenment and guidance,

the human being, with the assistance of the foremost natural qualities of life, could not be kept from sinking into spiritual insignificance—a fact which is demonstrated by degenerating individuals as well as people. This will indicate that the superior qualities connected with the human life consist principally in the facilitating privilege to be governed and guided by the evolution of the holy will of God. Even at the original state of perfection the potence of human life was utterly insufficient to establish an independent spiritual being in man; the very effort to do so was a revolting act which caused the reversal of the individual spirituality and all the misery to mankind that followed; the riches and beauty of life's apprecious qualities could not develop their natural function without the enlightenment and coalescence of the divine spirituality, which is the Holy Ghost.

History at its stage of infancy found humanity ascending from the fearful slope of degeneration and barbarism. Only a few peoples, containing a fractional part of the entire humanity, participated in the cultural effort—or more properly termed, were made the objects of a civilizing influence. The factors of the cultural process at that instance were not enlightenment of divine spirituality, nor the mediums of learned schools and literary treasures, but they underwent the slow process of cultivation which the positive laws of nature impress on the negative senses of reason; where these natural facilities were

not erased by vices and other deprivations. The agencies of nature are capable of bringing forth a refined state of culture to the material man, and the penalties for disobedience vary to the degree of capital punishment. But there must be some qualities present which are not wholly corrupted by the unnatural; or else the result may be extermination of the parties involved, for the inevitable consequences know no mercy. Hence, the many that went into total destruction because they went too far in their cruel deprivation and trespasses of every natural law, while the conditions were not present to reach the divine love for safety.

Meantime, the divine ideal of the human life had not vanished; the terrible pause in the evolution of spiritual progress involved a waste of time and a waste of generations and ages of humanity, the magnitude of which will baffle our comprehension. Humanity coped with the consequence of its errors on every road of diversion from the truth, and exercised every manner of a falsified expression of the original character of life, without knowing the cause of its calamities and sorrows, as the natural apprehension of divinity connected with the human life became eclipsed by the reversal of the individual spirituality. The spiritual man suffered the state of a degenerated condition negatively, on account of being reduced to a moral standpoint away below the originality of his kind, while the material man indulged the possible happiness that the moment and circumstances would permit him. During all these adversities to humanity, nature, in its array of splendor and profuse variety of diversification—in its material and physical appearance—performed its functions faultlessly, as did it on the complemental morning of creation. It may be evident that the laws and order of nature are not reversed even when directed by the Supreme Ruler, for extraordinary actions; for instance, to execute divine judgment against the erring mankind, materially.

The opportunities are still present, to any one who may be interested on the specific subject, to go into the details of reality and ascertain the surface condition of the human life, where the deplorable sides may easily indicate to reason the apparent failure in subjective sense; and the objective destiny of life may easily be thrown into obscurity by the aspect of reality. Where is, then, the divine ideal of life to be distinguished? It is a connecting possibility with every human individual, being constantly proposing an opportunity for safety and amnesty, equally real with the existing laws of life and equally requisitive as to the conditional submittance to the divine laws of order. God is a far more eminent majesty than man was ever capable of imagining him; his laws and systems far more exact and positive than the reasoning man could fully comprehend. Why should it, then, be divine despotism and human thralldom when the fancies and vanity of man must give way and submit to such superhuman essence of power, and magnificent display of systematic order? Man was originated free, and the individual intellect an integrity. He has the facility to choose the good or the evil way, and to own allegiance to God or Satanas; and but for the lucky fact of a constant fusion of the eternal love by ways of renewed propositions of opportunities to the fallen mankind, which are expressions of the divine idea connected with the existence of life in the human form, man would have chosen the way to destruction persistently until exterminated from the face of the Earth.

The reversed condition of the individual spirituality be the chief cause that man exercising his free will of choice erringly in questions of moral nature. This may be the fact with the presence of a healthful and normally developed mentality.

The most conspicuous characteristic of the human life may be the individual system of intellect; this be far superiorly qualified than the physical system of man, because it contains the spiritual element of life, besides all the nobler material qualities by which the entire existence of the individual is destined and dependent on, perhaps for time and eternity. It systematizes from several different natural elements subtile to a degree of the indescribable, and which activity is a perfect harmony so as to represent the wonderful and mysterious being of life in an inte-

gral appearance. This being of the individual intellect is facilitated to conceive and obey the divine will, and destined to act in conformity with the revealed laws of God, and in harmony with the laws of nature.

But this system interrupted, and the several elements active separately, in discord or intermediate opposition, will draw serious consequences to the individual life and ultimately bring failure and destruction. The ideal pertaining it, though, will always succeed by the mastership of providence, by the presence of these noble and wonderfully facilitating qualities, even if it fails in details as the result of reversed conditions.

The intellectual man is composed of two principal and different elements—the soul, with its faculty of belief, conscience, and will; and the reason, with its faculty of the physical mentality. These two principal elements of life may, from their difference of character, be properly called the spiritual man and the materia. man; significant to their different distinctive capacities and nature, when active severally in the instances of absence of a system of intellect. Otherwise, the coalescence of both is necessary for the obtainance of an integrity of life in one individual; and I will make it an object of this particular writing to show, from examples of the different ancient cultural people, the effect produced on the cultural feature when one or the other of these

elements of life was specially the active factor of the leading current of thoughts. Reality shows that even the modern civilization diversifies into opposite directions, and either of them strongly animated with the tendency of claiming the predominating attitude, while the modest opinions, scientific direction, or religious faith, which object be activeness in conformity with the truth, may be entertained to conspicuous degrees without claiming the distinction of propagandas. The spiritual culture resulting from the civilizing agencies at large is destined for systematic composure and harmony from similar laws to those which necessitate natural system to the individual spiritual life—since the existence of the human life is a divine idea. Otherwise, the integrity of life in individuals would become as many independent beings and separated from the universality of life, when God ceases to be the leader. Divine ideas have no details, as they have no definite ultimate; but the integral individualities become, in spiritual sense, the active agencies of life, and contributal to the universal whole.

The general appearance of civilization as a surface power derives from the individual life as the cultural origination of it; and the most healthful results, as well as the disadvantages and failures, may be traced to the individual attributions as the indirect cause, while the general condition of the life at large is the consequence.

A contemplation of the existing familiarities in physical organism to the lowest degree of the animal world might embarrass our comprehension of the original nobility of mankind, lest we distinctly ascertain its superior qualities and destination by its spiritual being and faculties. Inactiveness of these faculties, or the erroneous development of them, which may result in degeneration to an apparent lower state of being, do not prove their absence; the Creator has provided the natural facilities for the intellectual being, to a degree of original normality.

The principal elements of intellect, as formerly mentioned, might both be spiritual qualities, from the fact that either one of them may be developed on the account of the other. Otherwise, the agencies of reason would suggest a physical qualification, which, though, could not be probable on account of its absence with the organic-animal life beyond that of mankind.

The activeness of either of these elements is not independent; it may be divisible for comparative elementaries in specific scientific and spiritual life and specific lines of professional occupations, but a center of gravity is obtained only by their close co-öperation.

The action of soul may be inaccessible for a reasonable analysis; only one side is perceptible: The consequences. Even appearances of physical nature are impossible for a characteristic solvance; the

causes may be hidden so carefully as to completely mystify their identity from the consequences.

Reason is a negative element in man. It must be moved by some striking impression in natural life, or by the impulse of a desirous tendency or craving for knowledge, and to unveil the mysterious, before it sets to work and investigates. Hence, a limited portion only of the great wonders in the household of nature have been brought to light up to the present time, as the results of a reasoning cultural life alone. But in many instances of natural life in man, a well-developed mentality without scientific culture, when not imposed on by vicious habits, knows from observances to apprehend and distinguish the causes producing the different consequences in the individual existence and surroundings, and to know them particularly may be to establish generally.

God seems to have mystified the human life, to preserve its beauty by connecting mortality with immortality, reason with soul, the material with the spiritual, the demonstrating consequences with mystified causes, and organically familiarized it with series of lower classes in the animal world until it approaches down to the stuff into which, by laws of order, mortal beings shall be transformed. The divine apprehension of the soul must find and retain an equivalent to connect with the invisible God, the Creator, to maintain the dignity and nobility which destine it for eternity—belief.

However brilliant the enlightenment with the original appearances of the human race has been, the first lessons, or commencement to knowledge, as a universal means of civilizing mankind, seems to be apparent in some laws of nature involving the systematic order of cause and consequences. These invite for a life-long course of teaching the children of nature of to-day with the same vehemence and sincerity as they did thousands of years past, and propose to take up again and commence from the beginning with those who have lost the light of civilization, and whose apprehension and faith in the will of God was substituted, with the exercise of their natural facilities in the service of the evil powers. These first lessons in natural science are so closely connected with the senses of man that we cannot avoid noticing them. The effects are forced to impress at almost every instance in life, and the causes so near the surface of understanding supported by positive exactness and regularity, that only a despicable indifference could omit to note.

God has mystified the causes for some of the most interesting appearances in life and nature, but not hidden those which are laid within the range of comprehension; the individuals have their limits in capability of knowledge, and civilization has its safety-valve. We need only glance at history to ascertain the rate of progress.

This systematic connection of causes and effects

invites to a continual exercise of reason to bring forth enlightenment which produces happiness when success be obtained, besides inspiring to obedience to the will of the great Inventor, by recognizing the inevitable consequence of the enforcement of these unwritten laws. An adverse and hostile feeling against the enactment of these divine laws in nature may be the result of a degenerated intellect and a blunted conscience, where no corresponding enlightenment by divine teachings has created a stability of soul. These conditions are not evident with people in the most remote state of culture, but with those falling off from a more advanced state of knowledge and enlightenment. But what is the use to count by generations in the great current of times? They disappear, and others succeed them, and the course of teaching starts with the successors unceasingly, and yet always with the beginning lesson. And the object is a continual appeal to reason through the natural senses of man; rudely, perhaps, or kindly, as the condition of the result is more or less advanced. By thus exercising the faculties of reason, they clear the ground and keep away the wild growth of vices and superstition and prepare for a more advanced state of knowledge. And knowledge may become enlightenment, and the light is God.

Inspired knowledge and ideas are conceived by the faculties of soul and cannot be apprehended by reason. When the inspiring divine ideas were brought to man

as the properties of general enlightenment, a preparatory work had been aggressive, perhaps, for many centuries. The reasoning element was brought to activity, and the results were possibilities for organization, submittance to rules and order, and a righteous tendency of thoughts and doings. The introduction of a higher spiritual life could not be possible unless facilitated by those preliminaries which are the perpetual works of the laws of nature, when not taught theoretically, when connected with man. The acceptance of the living word is admittance to the service of God, and contains the most conscious personal self. A sudden introduction of such high ideals without the facilitating preliminaries might cause an alteration between vices and virtues, and result in spiritual bankruptcy. Christ illustrated the condition directly when exemplifying with "the new wine in old leather flasks." etc.

When Providence teaches the reasoning human race by inspired knowledge or by the laws of nature, it leaves no alternative in question as to the real object. But the results, when investigated into, speak loud as to the condition with the parties concerned. Reason would think: What a waste of time when centuries roll by, teaching with the same rules of order and in the existence of some people still finding the generation of yesterday at the beginning lesson.

From the standpoint of our time, it may be thought

impossible to realize spiritual culture without the influence of authority by the medium of the spoken word. And yet the early historical cultured people seem to furnish the evidence for it; although it was not until a period which brought the different tribes and nationalities in contact with each other, that they effected a turn of rapid development; they exchanged what were not common with either, while others were destined to make the delivery from one period or age to another. Any literary exchange conveying learning theories were not in order or practice; it being the custom to carefully hide away such literary treasure in the government possession. Their efforts are carried by a similar intention with the different people, which developed in cultural refinement—to preserve historical materials. While they thus thought of the coming generations, the real object was evidently to forward a record of their own supposed greatness and achievement.

The active laws of nature thus carry out the perpetual will of God, in diversified ways and manners, as far as they are destined. They end their series of works at the door of the beginning of their works. As to the human race, the cradle and the grave are not the extremities of a certain effort pending the initiative of success or failure, as to the different individual; they are instances mysteriously linked together in a perpetual system. It is eternal love in the magnificence of active power, realizing in syste-

matic stability, with inactivity and oblivion as its negative. Physical laws are active in diversified forms and appearances to promote and watch and guide organic life in its multitude of degrees and kinds, without letting the individual disappear in the life at large; an unbroken, inseparable chain of connections by a systematic regularity, and yet each one are integral being destined for a certain work in life and chanceful for success.

Instead of throwing her children away and leave them to their own fate, as might be the impression by a flighty glance at the condition of things, nature, with solemn watchfulness, undertakes the care and development of every faculty of life which comes under the categories of what may be classed her direct supervision, with the assistance of the multitude of hand-maidens, in the appearance of diversified system of divinely originated natural laws.

When the franchise of enlightenment is destined exclusively for the human race, the cause may be apparent, for the fact that knowledge is taught with an effort to a degree of being forced on reasoning mankind from the instance thinking is brought to be awake. The result may be a success with the individual, but the gain contains what may be preserved for coming generations.

While nature thus works the ground for an advancement of knowledge, the inspired theories were always received by a few, but not the less destined

for the free acceptance by anybody. An evidence for their higher degree of qualification may be that they appeal to the will of man. They convince by the power of truth the apprehension of soul which they speak to. God proposes enlightenment by his Spirit different from that applied by the laws of nature, and it may be listened to and conceived by the faculties of soul. A spiritual life commences when the intellect of man is balanced by the activity of the soul. The invisible is thus established in man by ideas which own in the future through the belief. The unreasonable truths are eminent on account of their incomprehensibilities. A spiritual life is active when the element of soul can maintain and realize its apprehension, or belief, against the demonstrated facts produced by the element of reason.

When a spiritual life has thus become active, the faculties of reason and their works become auxiliaries to the power of the soul.

Reason constitutes the intellectual connective with man, between the soul and the mentality common to animal life generally, but differently developed by degrees as to the different classes and kinds.

The animal mentality is not present mechanically; we know by experience that some classes and kinds in the animal world can be trained to a remarkable degree of gentleness and understanding, although it may be developed mechanically as to certain purposes.

Thinking is the conductive medium common to the

elementaries of the human intellect in general; it transmits to the active organs, in forms, any impression from either; and besides its generating facilities, it connects with the active organs similar to that of the senses.

While reason thus connects the spiritual to the animal life in man, it is itself a spiritual qualification; for a normal spiritual life cannot be obtained without its coherence with the faculties of soul.

Science, which originated with the ancient civilization, whence the reasoning element alone was a true development of the human intellect, is still principally carried on under its auspices; from necessity as to certain branches of science. But a dividing rock which we may call misunderstanding has split to a schism, where an intimate connection should possify a most healthy and favorable result. We may term this condition as: The apprehension of the soul against the demonstration of the reason; the opinions as to the form is still vague, whether or not they deserve to be styled "science" at all. Even where science includes discoveries of later periods, it asserts itself, fashionably or naturally, on reasonable grounds, and some branches of it are exclusively limited within the extremities - cause and consequence. Reason establishes physical or material laws by discovering the cause for their appearance, and when belief forms theories on the incomprehensible, both may be active agencies for establishing scientific truths, while the

former only have the character of knowledge. The negative elementarity of reason has brought forth the positive — knowledge.

When reason undertakes to solve the question of life, it imprisons the current of thought materially between the fixed extremities, cause and consequences, and revolt against its superior coherent, the soul. It cannot assume any of the faculties of soul, but it throws the spiritual life, if any, into obscurity by requesting proof. The fact that its agencies are solely employed as preliminary element to educate before the divine ideal teachings are supposed to have a feasible existence, does not show its independent character.

Theology may diverge to the opposite direction by silencing the testing critic by reason. While life may be impossible to determine by rules or established formalities in its different characteristics, we may technically distinguish the different elementaries and their agencies, make it evident that any activeness of life assuming a form may be used as a measure to find its real condition. When these forms are apparent, the true causes can be traced to a certain extent. When investigating into the slow progress of civilization in the past, and especially note the chaos of different religions holding the ground against a logical apprehension of the originating power and eternal ruler of the universe, God, we may still be at a loss to answer the why, but we may distinguish,

at the several people where civilization was in progress, their intellectual life, by the agencies in activity, as well as those inactive, as absent. We may also perceive that the very essentials which constituted this stronghold finally became the cause of their disappearance from historical existence. The inactivity of certain or several of the natural qualifications of man generally, turned their leading cultural life into abnormities of development, or caused stagnation and even relapsed back into a rude natural state, while the fortunate only succeeded in bringing forth valuable deliveries to the coming ages. In view of this, I still will assume that the power of love with God, toward man, was not the less intense than it is to-day. I dare not presume any probabilities as to a proper specific time for revelations of the divine ideas, except under the laws of causes and consequences; but the material development of the time was always barred by the people themselves, which fact only shows the consequences of their errors, while the causes may have been apparent trifles; the omittance of opportunities, for instance. Ages have passed since the time referred to, and civilization undergone a manipulated change of appearance, but the laws of nature still perform their function as were they from yesterday, and the elementaries of man--those trifles which beat silently and partly hidden from the stormy surface of worldly life in man as well as nature in the wild appearances, are essentially the same, perhaps more

generally systematically active on account of the advanced attitude of times, but their rightful or erroneous applications in every branch of life, not the less important. The causes for a catastrophe of great dimension, for a life of success and prosperity, or for a life of failure, or for entertaining false theories as well as promulgating systematic learning, may be some of those trifles—insignificant as to appearances and yet exponents of cultural factors. Chances bring sometimes enormous result of success unaccountable, as they were never kept on record. They are "the luck," the unannounced messages by the good angels; many people invest their lives and fortunes on mere chances. But they don't accredit on the account of duty, nor justify a plan of imprudence nor the consequences of errors. They have the power and destiny to save.

Freedom of thought is a feature of the activeness of the positive power of the human intellect. The realization of ideas and theories may be the direct result of their unbound meditation. They are the creative agencies of spiritual life, where not the inspirations precede them preëminently as to specific character of properties and certain forms of divine teachings. To restrict them within the reasonable would be to transmit them to the material, and cease their positive character as a live issue. Life is immeasurable in its spiritual character, except where its activeness assumes certain forms which shouldn't

be considered the ideal living; it is only guided by different systematic laws which are always homogeneal to itself, and it is practically fed by ideas and theories. It is free and unceasable by any material power, even by death, but its activity may be limited or bound by material forces or obstacles. Freedom of thought would not mean a diversion from system into irregularities, at every opportunity, but their forcible suppression might cause a ceasing of the activity of spiritual life generally. Organizations may remain on established forms and doctrines for periods, but life may cease to be the momentum if the current of freedom in thought is shut off and only the formal parts allowed to remain.

While freedom of belief exercises the faculties different from those of the reason, they would not, therefore, come in opposition to it. Truths represented in any character of forms and elementaries will not come in opposition. Their apparent difference is the qualities of their material or spiritual representative. They arrive at the equilibrium of logic, if normally developed. Spiritual life, when exercising freedom of thought, should develop in growth and activity by dealing with ideas unbounded by reasonable measures and especially designed for the periods of time or age of mankind they may be destined for. The superiority of the soul conceives the incomprehensible and conjecture and lead toward the unseen by the attractiveness of desirous wants, by conceiv-

ing the veracity of the ideal, or by the power of inspiration.

Reason could not be the leading element; it stops before the obstacles which cut its view to the possible solvable by causes and consequences. Realities of scientific character are not established by reason, but the known is determined by it if the cause for its appearance has been discovered. It is a spiritual element which cannot venture beyond the material or beyond the limit of the known.

CHAPTER II

With those people of a remote cultural standing, whence the pioneer work of civilization being carried on by the initiative of the laws of nature, by a constant appeal to the reasoning element, a substitute for a spiritual life was evidently brought forth and carried on for longer periods of time by the awakening facilities, and is practically so yet, where the enlightenment of modern civilization has not penetrated to. The fact that those people worship idols of material substance is merely an effort by reason to account for the existence and origination of their visible surrounding. It couldn't be any effort of the soul, which desires are coalescent with the spiritual truths of God; as a matter of consequence, no such life could be existent without the activeness of it stirring the surface or assuming a form.

Almost every known effort by those ancient people to form heathen religious systems were shadows imposed upon them by the action of the most powerful elements in nature; being unable to account for the appearances of these wild natural elements, they applied their fanciful imagination and assumed a religious character full of contradictions and irregularities and without much influence on the morality of those who were devoted to it. Zoroaster's teach-

ing, even, which shows remarkable efforts toward a systematic collection of traditions and legends, and which at any opinion leaves the marks of much learning, is a production of a lively imagination to construct a dual action between good and evil powers, without conveying any theories of a presence of good and evil in man. They dare not acknowledge any connection between those powers and man. Zoroaster's teaching deals mostly with the origination of things and the possibilities for their existence. The most contrasting appearances and powers in nature are supposed to action in positive and everlasting hostilities, which resolved in the appearance of the physicalorganic life, etc.

Those who are devoted to the investigation of far remote ancient culture may be able to furnish many more examples not yet on historical record generally, pointing in this direction as to the religious conditions. From these present, we may perceive that a spiritual life was not the momentum or bearer of those religions, for the facts apparent, that no divine ideas of a spiritual character were present with those religions, to vivify a moral life, or else it would have come in contact with a later period of times, or continued through change of forms only; and second, the essential parts of those religions cannot stand a logical test from the later and more advanced civilization. Their originations were merely the vain effort of reason to understand the incomprehensible, and the

inability to do so gave them to the wind of a fantastic imagination, while they were in absence of enlightenment to distinguish between matter and spirit.

Whereas the natural laws thus break the ground for cultivating the human intellect, even before the beginning of a systematic learning by spoken words was applied, reason, at a well-developed stadium of the present, cannot yet solve all of the agencies of nature which were active to call it forth to works and education. It could not establish the cause for a certain effectual and common appearance in human life; although science is right when it counts on a great field of works for the future, it may not in its normal course of exertion make any serious effort to alter the agencies of the different faculties from their respective elements.

Modern materialism, for instance, indicated a reversed order of the natural system of intellect, by attributing to reason the potential qualities in spiritual life, which would throw into obscurity the life of soul, and ignore the ideas and theories of life which are solvable infinitely only.

While this particular direction is entitled to considerable credit for its successful efforts of scientific character, by throwing the entire amount of interest toward the object of establishing within the limited range of the visible, the entire solvance of life, the result might be discoveries of natural laws, and solvance of questions of specific interest to natural

science, etc. But as a spiritual-intellectual life, it is an abnormity. Reality is not limited within the visible. Science approves to every revelation in physical nature, from discoveries brought to light from the mysteries unknown by the action of the faculties of soul. The unknown and invisible contain the grandeurs above the conspicuous known, because they surpass the comprehension of man.

The fact that the rays of the sun enlighten one hemisphere of the Earth, couldn't throw the other hemisphere out of date. Positive knowledge was gradually accumulated by reason; a positive result obtained by a negative power. But the apprehended truths of the spiritual unseen have become realities by the superior power of soul to conceive their existence and wait expectant for an ultimate revelation, when it is known that periods of cultural works were only preparatives for their possibilities with the human life, and ages only develop their eminence and establish their veracity. To demonstrate their possibility of action would be to materialize them and conclude the course of their infinite potence. They are perceived by the spiritual sense of intellect, "belief," and verified by their logical essentiality.

Ideas shouldn't come in opposition to the positive known; their presence facilitates the active motive of spiritual life, and they couldn't summon reason as to the probability of their propriety, although their popularity may be considered from a practical standpoint of view, in spite of the uncertainty in measuring the infinite by the positive; their strength, when not foreshadowed by tradition or suggested by some physical or material appearances, is dependent on the power of inspiration. They lead toward a future or toward a solvance, and in either case proposing to realize the points of the object which, according to the character, may transform into theories. Their genuineness may be distinguished by their relative condition with the truth, and reason as a collateral may determine their logical qualities.

When ideas cease to apply to the spiritual life, a reaction takes place, by diverging the intellect solely onto the positive reasonable. The apparent tendency of conservance of system, as the already complete affair, or a fortification of certain gained standpoint of doctrines, is merely a cessation of the life which is active by motion toward the infinite—eternal. Ideas, when concluded by the definite, are transposed to the positive known and realized as practical affairs, or scientific matters. The true ideas realize continually in the practical life when the conditions permit them to; it is spiritual life in its practical live-awake exertion, when reason be coherent in the realization. The faculties of the soul deal with the infinite only; ideas are their chief means of subsistence. Belief in the positive is absurdity; it has become a fact by knowledge. Belief in the limited, calculable, is to spiritual life a hazard; resembling a ship, would sail into a sea full of shoals without a pilot; the venture is next to destruction, and yet how many do not risk the move when the success be allowed to impose on the spirit! Lucky results may be obtainable in a practice which is incumbered on life generally, through the majority of individuals. The probable impossible to spiritual life is to believe in the positively definite; knowledge may instead appeal to the opposite element, reason, which employs its faculties in systematic order. Ignorance as to the different elements and their qualification, in the intellect of man, is the cause. Tradition conveys a term which may familiarize the mentioned condition, that is popular on account of its commonness with life, in nearly all civilized languages: A "broken heart," which means an interruption of the life of soul; hope directed on an object of the definite; the spirit fed on the matter, and the consequence, where not luck prevented it, is disease spiritually, which is serious, even fatal, if life should not be able to receive new impulses to respire the impaired faculties of the soul.

Christ, who first revealed the idea of the immortality of the soul and the importance of its life and proper care, measured the value of its existence in individual sense, with all the treasure on the Earth. What an immense measurement! True as to its magnificence, without doubt, and yet indefinite as to its vital expansion and forms of facilitating possibilities, when connected with the power of God. This may

reveal to us the cause why periods and ages of preliminary cultural works, more or less successful, were conceded to ancient times, or rather necessary to possify a successful introduction of the divine ideas. As the natural physical laws are active to care for the organic life and impose an education of understanding to reasoning humanity, and conclude the consequences of life with the marked contrasts of reward and punishment, are thus the faculties of the reason the active safeguard for the higher spiritual life, from systematic order, by the great Inventor. Christ speaks of the condition when illustrating with the risky way of "letting new wine into old leather flasks," etc. And Paul speaks of a "reasonable worship of God," which cannot mean to conclude his gospel by reason, but an appeal to their worldly knowledge and education and warn against any erroneous direction for their belief.

In normality of intellect, with the individual, reason and belief will not come in direct opposition; when such condition is apparent, it shows a vague apprehension of the idea or object of belief, it is a diminishing activeness of spiritual life which reason may reduce to a minimum by its testing agencies, if not the leading attitude be maintained by the former; I have shown before, that even well established doctrines may transform into the reasonable and become positive knowledge. But when those two elements come in opposition as factors of civili-

zation, they will generally go to the extremities in order to gain a standing of opinion, and they may be everything but intelligence if both rival for notoriety. We need only throw a glance at the early history of Christianity, or the condition at some instances of the Middle Ages, when the bearers of inspired ideas or reforming theories were requested to furnish the proof, at the risk of their existence. These were more than an optimate activity outwardly, of a spiritual power against the odds of the positive, but false conservatism; it was ideas against tradition; the apprehended truth against empty formalities; progress against reaction; the infinite against the positive.

Reason confesses God in nature. It sees the track of the Creator and notes it with wonder. It defines natural laws on discovery of the causes for their appearance; it teaches the future by the past, in showing judgment of penalties for transgressions of these laws and reward for their faithful observances. It deals with matter and mind by virtue of its spiritual character. But it cannot venture beyond the comprehensible; if it does, it is dependent on a superior coherent; and it fails to concede the immortality of the soul, as it asks for proof when requested to account for the existence of such being. It cannot admit a spiritual connection between God and man, even when such connection is convincing by the divine acknowledgment of miracles; with the

assistance of the natural senses of man, which perceive and testify to the reality of them, to the veracity of facts, reason will doubt and search for some natural causes.

The superiority of the other spiritual power of intellect may be demonstrated from the above mentioned passage, to account for an equivalent to the activity in evidence of a spiritual life from ideas and theories away beyond the comprehensible. We know that many have sacrificed their life, or happiness of life, for the retention of their belief, and for other noble purposes and objects of life, while reason would put up almost every known natural law for protecting life and happiness at the sacrifice of belief, ideas and nobility of purpose. Consequently the soul must be the superior power in the human intellect.

From the above mentioned facts it may be assumed that no religious system acknowledging the majesty of God could be established and maintained on reasonable grounds only. When scientific branches employ the element specially, or are practically devoted to the line of works by study, teaching, or profession, dealing with facts, and grow enthusiastic from the correctness and inventive ingenuity of the mechanical and systematic order in material nature, they may entertain less interest in the spiritual side of life, which, though partly mystified by the incomprehensible and unknown, may contain still more wonders, and yet systematized with not the less

minuteness and correctness as those environed by positive veracity, of natural science. Conjectures may have wide ranges, but only the truths have a logical right of existence in any form. Divine ideas are not the less perpetual than is the positive natural laws, and instead of the forcible way of activeness of the latter they appeal to the free will of man, and thus create an individual self-being. But what would be the use to make a comparison here—to elevate one side on the qualification of the other; they are neither invented for opposition one to the other, but each one evolves from the great "all," the cause—God. The paramount, as the individual or generation, is to live it. Science is treasures owned by the learned, and it is earned by hard works, and civilization proves its real value as the years and centuries roll by. When it was persecuted by superstition in the name of Christianity, it took a position of its own on substantial ground, and in opposition to the lofty ideas of the infinite probable. Would it take revenge? Not as yet. It mingles in the mysterious obscurity of the unobserved and denies in the daylight, while a chilling breath from oblivion extinguishes the fire which heaven kindles in the human soul for the respiration of life.

If avenging consequences should revert upon Christendom for errors committed during certain periods of its history from a contagious onslaught of superstition, it may come from scientific circles. It is probable from the way they are staking their ground. An incident occurred recently at a point where tendency may be the apparent feature of the condition. A medical faculty connected with the Bellevue hospital in the city of New York, after a consideration of several days, committed to the insane asylum a certain sane person on evidence of a metaphysic experiment which scientifically yet remained in such a premature state of discovery that he was unable to prove by demonstration its true nature as to the practical character of it. And on the affirmative of an inquiry if said person had any connection with God, it found another evidence for reaffirming their former perhaps vague opinion of insanity. The diagnose was confirmed by the supreme judge of the court of Manhattan. Now, as a decision of consequence, this would practically commit to insanity not only scores of inventors who have not managed to realize a practical result of their projects, but representative of ideas and theories of absolute or probable indefinite character, and perhaps including all worshipers of the invisible spiritual God. If outrages of the kind shall be tolerated under cover of authority, where will society seek an equity as safeguard? The person that fell into their hands at the occasion referred to, is the author of this book.

I would not have said that those sons of Æsculapius represent the entire profession, but the occupation of a conspicuous place makes them outstanding with

the incident. And why should it be the safest way to play the fool if chance or circumstances should bring a sane person into a situation dependent on the influence of their scientific authority?

Disbelief makes God unpopular in the natural science, although his track is traced, his will surmised by well-established laws. Originality of system and kinds are preserved by perpetual continuance. It is the eternal positive in the matter and the reasonable to the intellect. Yet, reason occupies the known only, and command, the absolute definite. Advancement in culture establishes its authority; it exercises its agencies within the positive toward the lowest kind of the organic life, as well as into the combinations of physical laws and systems. It is the sovereign of the known, and it holds the realm. But it could not reveal what may be mystified by the next moment. And its will is unfree. It is the negative spiritual power in man, and retains its function at any degree of activity of the spiritual life. It is thought by the actions of the mechanical laws in the matter and acts similarly with consequence in view of the practicable. When erring, the consequence is merciless as are those of the natural laws generally. Truth is to it the solvable or definite and the mysterious the impossible. The known is environed by its agencies, and it is identified with its laws. The faculties of the soul couldn't assume the agencies of the reason, and vice versa: and neither could succeed the activity of the other. They are the positive and negative element of the human intellect. Their difference is equal to the difference of the characteristics of the respective fields they are designed for—the material and spiritual. Their coöperative exertion is a spiritual life of intellect and which maximum is logic.

It may be easy to note, when reviewing the different tides of historical culture which, though quite limited as to systematic regularity and definite destination, with united or successive effort have brought civilization to the present stadium, that an inequality in the development of those elements in man were apparent by the different diversions of the natural current of thoughts to one side or the other, and this determined the general course of their cultural life. We perceive some people full-grown to manhood on some points while they remained children on other points equally important. A similar tendency, with less marked features, is noticeable at our time, even.

I will refer to an ancient people of considerable cultural standing, the Phœnicians, which performed such notable and eminent tasks as spreading Oriental culture to Europe and Asia and whose inventions are marked historically with deliveries which have practical importance in the civilization of the present. Their period was a beginning to an international culture, and a mingling of many different peoples' art and science, which result and influences on the subsequent languages and development generally, is incal-

culable. The Greek culture received the impulse to its epoch-making forward-movement directly through the Phoenician. What a contradiction between their religious and material sides of culture! Their thrift and business abilities led them to the most daring enterprises then ever heard of. And an astonishing accumulation of wealth was their reward for freighting civilization from one part of the world to the other; may be they were unconscious as to the importance of the latter. Their abnormally developed intellect - manhood to one side and childhood to the other — perhaps made their chances as a future people improbable; while they were aware of their superior power and abilities above the surrounding people of the time, they perhaps never noted the absurdity in their way of worshiping images of stone or other substances; while they were shrewd enough to find their way across the ocean by means of the stars, and to beat their correspondents in trade out of their valuables. This material success became the cause for their ultimate removal from the scene of historical existence; as a corresponding morality was absent from the result of their development.

Their treasures of science, art, and skill were inherited by other people, who combined them with the attribution of other facilities original from their own, and the result became the clearing element to which successful spread the Occidental barbary had to yield, and concede the right of way for the coming.

An extremity to the opposite side produces facts with perhaps just as bad consequences, and at any rate impossify normality in spiritual life. Exemplification may be furnished plentifully at the different stages of the so-called new ages, and times including. Ideas conveying valuable means for progress, development, and enlightenment may be thwarted or dislodged from their proper junctures by silencing the voice of reason when it proposes its systemizing assistance. Superstition is the lurking substitute for the true belief, as a spiritual power. It is a spiritual punishment for disloyalty to the true divine laws; a giant which sometimes robs the weapons when Christianity sleeps. It assumes every appearance of the active belief except logic. Hence, its dangerous character. And then, the outgrowth of religious differences and diversions with the chaos of creeds and contradictions baffle every description and astonish reasonable comparisons, where the distinction is considered from the ideas which brought them to light. As reason couldn't lead in spiritual affairs toward a solvance of the difficulties, it is at work when not its voice be silenced, to call out on watch, by constantly holding forth the bad consequences from the false and misgiving. The emergency in failure as well as success is reproduced by the reasonable consequences, for the benefit of the particular of life in the future; the individual life which passed away is exemplifying for the present and coming individualities; and the

generations and ages of the past stand as warning or, inspiring historical monuments. The positive reflects by consequences for the solution of the problem of life. It is the voice which speaks "from behind," and does not indicate the vivid voice from the Spirit of God that leads by inspiring the soul.

The causes thus present to protect and possify the ideal spiritual life and insure progress for its infinite destination, couldn't all be perceived and accounted for, at a direct contemplation; they are suggested by the ages consumed for the preliminaries. It is like a thousand individuals for one; one hundred years for one year, and periods or ages for one generation. The cause, an apparent insignificant stir among a few amidst the roar of the multitude, and the consequence, an epoch—success—progress! Or a similarly insignificant omittance, transgression, disloyalty, and the consequence, diversion from the truth, or the probable, and perhaps, finally, an exit from the arena of times.

A comparison between the Phœnicians and another tribe of the Semitic race destined for a different development and influence on the future from these—the Israelite—may show the apparent insignificant cause of ideas conveying the truth, bringing forth world-famed propagandas; destroying traditions of the contradictory religious chaos and revolutionizing the thoughts of time to a systematic spiritual culture of power, threatening to conquer the world. Legends

may lack the veracity of historical facts, even where the existence of them is preserved by the immortality of their contents, and thus attain the qualification of history; they may lack the observances of historical notoriety. Facts may be conveyed in the rustic forms of legends from prehistoric ages and obtain scientific importance in modern civilization. have the variety of forms disposable for their own right to be. The true ideas are not originated at the moment of their realization; they realize historically when brought in contact with man and leave the mark of an active life, and this may maintain a living record for an indefinite future. It is the different forms of such life that seek a medium for preservation. vivifying spiritual cause has the perpetuity of life itself. A verified record of these ideas is, then, their revival with life in continual or periodical perpetuity. Matter and spirit connect systematically in the intellect of man by the inspiration of divine ideas and laws. The living is the characteristic element of preservation of the spiritual truth.

CHAPTER III

There is no doubt but that a prehistoric age or period of primitive culture has been in existence with unrecorded extension, previously to a later diversified degeneration into the state of barbarism. Civilization seems to have always moved in periodical tides of evolution and retraction. Although those prehistorical periods have left but a few records by which to determine the general condition of order, except the Biblical history, which, though, comprises but a brief period subsequent to the origination and descent from Adam and Eve, it is most probable that a spiritual life has been astir, and perhaps the leading element in that cultural age. Inspirations have been more frequent before the human intellect was more generally adulterated by idolatry and vexed by vices. Those culture periods could not be estimated by the prehistoric ages of mankind which were spread all over the Orient before the introduction of a beginning to a written historical record, and which datas find the different people and nations, when not in barbary, apparently devoid of any of the ideas conveying revelations about the invisible spiritual God.

From the beginning, the Creator would undoubtedly provide for a solution of the human race in an enlightened sense suitable to the eminence and future

of the existence of it, by originating the general facilities for the enlightened state of spirit as well as the material form and system were bestowed with the favor of perfection. The spoken word would afford the communicative as well as preservative medium for a most enlightened spiritual life if the interest generally were at a standard. Moses deals with the events of the beginning of mankind as a historian. The prophet Moses is destined for the future, to lead forward. The prophet sees the past by the future or by the present. A verbal delivery was probably the source from which Moses founded his history of the beginning, and the veracity of those legends was perceived by the criticious historian. He was taught the mode of forming history by the learned Egyptians, whose chief literary occupation was to study and write history. generations which he accounts for as direct descendants from Adam and Eve contain periods which is indicated by the given ages up to nearly a thousand years each. The solar year was always the unit of time by the early historians, not a petit year, as some are inclined to conclude it. We will follow his way later and see how he made use of his historical. talent.

It is evident that almost every culture-historical period has had its ascension, a certain age in manhood more or less extensive, and a descension. This may indicate that the prehistoric period has comprised an age of considerable length, during which the numerial development of the race and its spread took place. And it is probable that the original marks of nobility or enlightenment, incarnated in the form of complete mastership, the material man, by the holy God, could not be entirely erased from a most highly qualifying ideal originality during the lifetime and diversions of a few generations. It was a period when inspirations were the leading motives and the living word was profoundly in activity; when angels and mortal humanity mingled.

A descension into the slope of barbarism was the capital punishment and a direct consequence of a general falling off from the recognition of the truths of life by the divine guidance and natural laws. An illustration is preserved by the condition of the moral standing at Sodom, which is not fiction; the vices described from ancient time are always true, while the particular form of them may be immaterial.

History finds humanity ascending into another period of culture, and divided into as many nations or peoples as perhaps there were diverse degrees of development, and different idols the objects of worshiping. While other people remained on the slope of barbarism, which terrible condition has been preserved at places and countries until the present times. They were divided on different objects as to their destination; for languages and traditions were different as were their gods and demons. Did they seek a future or a past? Neither. They were guided

by the instinct of their nature at their reasonable understanding, or deluded by superstition, the substitute for a spiritual life their ancestors had lost. And politically, when the possessors of a fertile soil, they were thrown between the extremes of a constant fear of an aggressive invasion by some powerful neighboring people, and the pleasure of indulgence from the means of plenty which generally varied in proportion to the generosity or frugality of nature's everlasting ability to provide. In organized nations, the right of citizenship lay between despotism and slavery, and where a cultured life fermented aggressively, it never seems to have brought to the surface a reflection from the life of their ancestry except in one tribe at a later juncture, which turned up from obscurity, as do sometimes promoters of great events, by a trifle-like incident as a cause. The mystery of a future springs out from the obscurity of the past. The obscurity here is the period dividing the prehistoric age of culture from the age beginning with that of the written history. It is the dark spasm in the race of mankind which the light of civilization seems to be unable to penetrate through; only a few trusted messengers, like spies stealing a passage through a territory held by the enemy, and the message is not trusted to any form of technical conveyance which might have transformed into oblivion during the extensive voyage; it mingled with the life of the messengers in their memory and souls, and went as a sacred inheri-

tance from one generation to another until the proper moment had arrived for a realization in form—a historical assertion. These messages went from one generation to the other with profound sincerity. father called his most trustworthy sons about him when they had reached a certain maturity of age, and made them swear a sacred vow not to omit to forward in a similar manner the true form and contents to their next descendant, the sacred tradition thus inherited. In this manner have the legend which furnished the sources to Moses the first learned historian who believed in God, as material for a brief history of the beginning of mankind. Why could not ancient history cross that awful chasm of the time? May be for the same reason which cut the retreat back to Egypt for the Israelites. They might have went straightway back but for the obstacle --the Red Sea. A backward movement of civilization against the laws of motion, and it might all have ended in the slope of barbarism; that which history couldn't cross except under disguise as the spy. We have examples of it in personified realities, following civilization as a warning statistic on its race through time — the wild state of man.

God has connected with the alternative issuing from the exercise of the human will in the light of his laws, a reflecting consequence in the sensitive conscience in man. This, when not blunted or dead, constantly seeks a normal of equilibrium with life from the laws of equity. When individually it becomes embarrassed with the conviction of trespasses of those laws, it gives way to the constant pressure of anguish and revolt against the ways of life or circumstances that caused it. This condition may be represented by an individual toward his surroundings in the person of Abraham the patriarch. He was the conscience of his tribe.

The adoption and realization of new ideas and theories require about all of the intellectual and material powers of those who undertake to represent them. The soul, reason, and mental energy are invested on the object and concentrated in two main directions, the offensive and defensive. A forward movement with front to all sides. It may be a revolt against tradition and time at the introduction of the succeeding which is ready to take the place of what may have fallen to pieces by the move. It is to raise the storm and sail it; assume the activity of hostility to obtain a condition where the most peaceful agencies of life might be brought to reality. To loosen the hold on the positive for a connection with the infinite.

To thus represent ideas that have not gained a position of popularity, requires the intellect at the normal center of gravity, less they are a surface stir of sentiment only, without the properties of the future. It is logic conflicting contradiction. Logic is to ideas and theories what symmetry is to technic; and harmony to music. It connects the past with the future: the reasonable with the infinite: belief with

facts; and the divine with the humanly. It establishes principles and leads by truths toward the eternal spiritual.

You may attribute to the introduction of ideas generally any or all of the revolutionary agencies consequently in activity with such occasions when it is necessary to obtain a popularity for the establishment of them; the inspiration which caused Abraham to cut loose from his connections with his tribe and throw to the wind the false customs and idols of the time marks the starting point to one of the. most epoch-making revolutions ever on record in all history combined. It marks the beginning to an ideal spiritual life, which introduction must suffer the opposition and miseries of a revolution, while the forcible character generally understood with the term is substituted by the tranquil move from heart to heart, with appeal to the will of man, and which momentum is the power of the truth. When, in absence of the circumstances to enforce or establish popularity, it waits and enters into the systematic development under the laws of growth, similar to those of the organic life, what a space of time it consumes! And yet always activity, destination. The magnitude of divine ideas is not imagined at the introduction of them. A historical existence of such couldn't even measure them; they own in the eternity, and their most powerful exponents are probably mystified in the future. Their development is periodical and unlimited as to magnitude. They can comprise all and take the initiative with everything else in time, and yet contract within the limit of a few generations, where they run mysteriously and hidden as an underground leader, destined for a future with probabilities for progress.

When history keeps the record of epoch-making movements among mankind, we find some remarkable junctures of events which tower up above the general surface of time, like the mountains which rise above the plateau. Those junctures may, in social and political movements, indicate the culminating point represented in events or personifications, or both in connection, as a question of the time. We may here point out two historical junctures pertaining the subject of this writing, which tower above the surroundings as representative of a spiritual life in opposition to the times. They were Abraham and Christ. One, receiving by inspiration the mysterious idea of the coming spiritual power with mankind, and prophesied its formal parts by every turn of his life, and the other revealing its full life-size by representing it with his entire personality and being. What a space of times between these two junctures and representatives who apparently might have connected by the link of one generation. Yet the two thousand years was the necessary measure of times consumed in preliminary works to possify its general introduction. Should we measure the degree of remoteness of culture at that time and the awkward and tardy disposition of mankind to learn and conceive by those two thousand years, or may we calculate the value and importance of the ideal in question, so high and magnificent, and its future so bright and epochmaking, that as a comparative affair of preliminaries, the two thousand years' work were only the overture?

Popularity is supposed to be the important auxiliary to the growth of ideas and learnings which future aims at the multitude, while opposition frustrates the progress of them, but intensifies the elementaries of their essence. One insignificant tribe among the multitude of the Oriental population was trusted the immense risky task to forward a statement of the introduction of this idea, and it was performed with the correctness of the talented historian, who do not shape the person by the circumstances, but allow him to cope with the advents of life in their real appearance and terminate the events. None of the bragging, exaggerating Oriental mode of illustrating is noticed in the description including the life of Abraham. It was a life lived for the future of the ideal spiritual life he believed in. He clung to the infinite which ideas own in the future; it was the vivification of the lost Paradise to reality, a connection between God and man. He believed and obeyed the dictive will of inspiration, which made him unpopular and impossible for promulgating a theory which he otherwise was not a master for. In fact, the idea was not then matured for general conception, owing to the conditions of the times. It was a safekeeping for a future. The apprehensive ability generally, for its introduction, was matured with the world two thousand years later. The reasonable was probably his stronghold at important connections with the outside world, which is indicated by the incident when they took away from him his female companion; his scheme was well calculated on his knowledge of the despotic power of the king of Egypt, as was his sceptic attitude as to the safety of himself and companion, illustrating the moral condition of the time. His belief was not a definitely measured rule of material life. He was ready to sacrifice to the accidental condition or circumstances what was only an affair of diverse material importance, but his belief was the strength of his ideal spiritual life. The magnitude of the inspired idea was estimated to him to an extent of elevating it away above the calculable. The pressing feature was lonesomeness in belief; he wouldn't worship the idols of his surroundings, and consequently they hated him. Then came the vision about descendants in belief, indicated by comparison of the countless multitudes in substantial nature; the material incomprehensible only could indicate the indefinite spiritual. What unreasonable affair! He couldn't commutate his ideal to his surrounding, and yet the logic of its promised future by his apprehension of God. The subsequent generations for a brief period of time only, were the heirs to the

spiritual life introduced to Abraham; later on it transformed into traditions, with the other prehistoric delivery, which was forwarded through Abraham and his natural descendants, until it was revived by the appearance of Moses. The selection of the Israelites as a holy people is directly connected with the introduction and safe-keeping of the inspired words: "He spoke to Abraham and his seed forever," which suggests an unlimited future beyond the period of great events marking the rejection of the Hebrews as a holy people. Their marked nationality also derived from their selection, but it was a material affair; a safeguard against the commingling with the wickedness of times. It may be difficult from our standpoint of civilization to perceive and acknowledge the latter circumstance, lest we contemplate the importance and destination of the spiritual treasure they were trusted to forward. It contained the most revolutionary elementary power ever known on Earth; immensity reduced in an apparent insignificant cause; immortality to mortals; a connection effected between the intellectual man and the spiritual God. It was of world-wide importance. When the Hebrews, later on, as an organized nation, became materialized in their positive contemplation of a political mission, it did not benefit them more than the outside world generally, which was ignorant of the fact.

The Israelites had a calling as a nation, which their development and history furnish plenty of evidence for, although not the representative of any high cultural production, as their intrudence into national existence might have suggested from a surface-view. Their period of national growth is coincident with the most stirring political events of the age. It was the strong rivalry for Oriental hegemony, performed under the most shocking ways of exercising the power of the powerful, without trace of any moral object to promote anything of a nobler character. As a matter of record those ancient oriental shiftings of power which involved those stirring affairs did not leave in their tracks any visible result of good. They terminated in destruction.

CHAPTER IV

Truths come not in opposition, even when differently represented by the active agencies from spirit and matter. When civilization diverged at the sacrifice of the existence of entire nations, or degenerated into vices for virtues, it was caused by the inactiveness of a general vital faculty in man, resulting in an erroneous exercise of the leading faculties in activity. The great and imposing sometimes issue from what was too little or common to draw attention. A great volume of light issues from a distant sparkling object, indefinite consequences form a definite occurrence. Abraham issues from obscurity, and his loyalty to the divine will laid the corner-stone to a great religious system, and destined the future of a nation. He carried on his mind for many years, through troubles and adversities, an ideal which later on proposes to carry on the spiritual life of all humanity. He could not calculate its future, but he conceived the power of God ranking above possiapprehensive soul perceives the bilities. The Almighty in material nature as the means of subsistence for a spiritual life. But the power of God in the matter is defined in a multitude of diverse systems and governing natural laws, which become positive as to action, and definite, on the discovery of their

Yet eternally established, their future may be figured out with more or less accurateness, in connection with almost any problem of physical and material nature. The positive encourages to effort on account of its regularity. Belief needn't become active in affairs involving the positive agencies exclusively, but for a successful conjuncture of circumstances with the objective point of the affairs, belief couldn't terminate a material affair in opposition to the laws resolving its appearance, lest God interfere and substitute one or other lacking facility, or altering the effects invariably connected with those laws. such cases the divine spiritual supplements the material and marks the presence of God. The master may disengage or cease any of the agencies of his invention temporarily, which is only glimpses of the character and power of the infinitive Almighty. Ideas may bring forth theories and systems, but not exhaustively. Theories and creeds stake out, with the aid of the negative element reason from their conceived range of view, the spaces more or less narrow, to comprise the individual life or organizations of the congregation and state. It is life assuming form by activity, but the flexible character is not complied with on account of the technical frame. Divine ideas have no details. neither have the perpetual physical-material laws. Their appearances and conceptions are links connecting with the indefinite future and their unknown past. Conflicts between the different elements of the human

intellect may indicate activeness of life and a struggle for an equilibrium, and should not suggest any opposing conflict between the material and spiritual powers in an objective sense. Their subjective coöperation may be logic. Their principal-connective may, in many cases, be mystified.

The speculative belief is knowledge pending on logical principles.

Christ has not illustrated the power of belief by "removing mountains" to indicate its distinctive subjective properties in practical life, neither to manifest a consequent opposition to the laws of gravity; he illustrated the magnificence of the ideal, revealing by Him by his teaching and being, and exemplifying by the improbable positive, as a comparative, the infinite power of God. The times were materialized, and the cultural corrective, the positive known. To draw the comparison between the principles of his teaching and the material for the purpose of an objective connection of these applicable to life, would have been to define their course and progressive qualities and limit their evolving power to the reasonable; while his exemplifying mode of teaching is to distinguish between the spiritual and the material. The reasonable is limited to the known, and draws a line between the probable and the impossible; reason is negative to the action of every physical and organic material law. The spiritual conceives the master above his works; the possible above the improbable; a future

beyond the present. The material man connected with the material surroundings of life is subject to their facilitating appearances, from the laws of causes and consequences; the spiritual man independent of the material surroundings is connected with the ideal of his belief — with God. The positive impossible becomes the logical probable, as the intellect has a will to alter the subjective points of belief indefinitely, and logic is the general corrective. The intellect at a high degree of spiritual life has the tendency, when reason is kept evasive, to cover the space between knowledge and belief by a direct connection. And the result, on the contrary, as formerly mentioned, when without the connective medium, the negative element, reason, may be disturbance of the spiritual life and a schism with opposite extremities between the material and spiritual. This shows that reason is a necessary element for obtaining a logical standpoint.

Spiritual life is a positive power in man, and the definite material appearances act positively on account of their systematical integrity. Hence their connection with the ideal spiritual in reality is merely collateral, not amalgamating, except in a mysterious indefinite with God.

Where was the logical corrective with Abraham in absence of theories and systematic comparison? The opposite condition with his surroundings was a material one. He perceived the veracity of the

inspiration by enlightenment from the Holy Spirit. A logical result being obtained when he obeyed, and a will moved him forward against the improbable. The world knew afterward that his believing was a success: it styles him yet a wise man, when the once unpopular idea commenced to realize, and unroll its mighty wings to a flight about the world. A fragile idea develops into a power by holding its own against the improbable through a continued life of belief. Individuals and generations disappear in the race toward the infinite, and yet each one the integral part and most intimate attribute by itself. Unreasonable affairs except as a matter of record. The sheep transforms into a lion. Truths always find their logical equivalent in the individuals where they may be active, while theories must wait for the facilitating conjuncture of popularity.

Moses found the Israelites congregated around the traditions inherited from their forefathers, the Patriarchs, and under a life sentence to hard labor under the government of Egypt. The sacred vow exchanged between God and Abraham, which being confined to his subsequent successors as head and leader of the tribe, kept them together. We are already made familiar with the formalities of the delivery of these traditions from father to his sons; from one generation to the other. Their exclusion from the Egyptian nationality, and unfree conditions generally, was not caused by any imperative desire by the ruling despot

at Egypt. Their voluntary adherence to their inherited tradition and the knowledge and confession of being "the prophets' children" and a strict recognition of certain external marks separated them from the nation and put them in a queer light of unpopularity. Self-respect added to fear for breaking away from their pledge kept them from social mingling with the Egyptians, which might have been the natural order of their affairs. They were specimens of physical stature and development. Their numeral growth, besides the circumstances alluded to, made them appear suspicious as a power in the nation. And a change of dynasty, which new head had made it a point of policy to strengthen his position with his new conquest, put them on the alternative to abandon their tradition and adopt the religion and other modes of times with the Egyptians, or be doomed to hard labor among the governmental slaves on public works. The new invaders, the Arabian "Hyksos," were a semi-barbarian people, without other culture and national importance than warfare, and vandals as to destructive ferocity, as nearly all of the ancient Egyptian-cultural treasure suffered. destruction under their violent hands.

It may be a matter of conjecture whether or not a spiritual life from the superfluous divine revelations with their forefathers was the active factor to preserve the isolated peculiarity of the Israelites during a period of adventures and trials up to the appearance

of Moses. Their traditions are materially the most certain connective medium at the time. The servile attitude and regular occupation at hard labor preserved their morality from the vices and habits common to the life with the intruders. Traditions without a conception of the vital element connected with them, are merely formalities, and yet when pointing toward a future, it leaves the "trail" at the hands of the possessors, when they become conscious of it as a matter of their own. When Moses received his divine calling, God introduced himself to him as the God of Abraham, etc., which suggests that He had grown foreign to the people generally. The spiritual inheritance was not a power with them, and even their belief in their selection as a future people must have grown vague on account of the bad situation of servitude, which would have proved fatal to their inherited preference, as a consequence, in the length of time. But they believed in the belief of their forefathers. Traditions are conservative as they petrify in positive knowledge, while the ideas are too vivid to be kept at a standstill without the attribute of the soul, whence the life is dependent to attentions or neglectances, and its fragile being easily embarrassed by unhealthful circumstances. The substance is preserved by its formal nature, while life is a question of the moment and an ideal of the future.

A depressed situation, when carrying beyond the endurable, makes the soul exert its entire power for

a bound toward redemption from it, which may sometimes mean into the unknown probable; the human soul commands this authority over the material as to break away from the loathsome at any hazard.

In Sparta, year 464 B. C., subsequent to an earth-quake which laid that city nearly in ruins, revolted the slaves in a number of ten thousand, and defeated a Spartan army which was sent to suppress the rebellion.

In the year 73 B. C., revolted the slaves in Italy in a number of one hundred thousand, on account of being forcibly compelled to fight as gladiators and kill each other for the pleasure of Roman spectators. Under their leader, Spartacus, they made themselves the masters of a great portion of the country, and defeated several Roman armies, and compelled the captured Romans to kill each other as gladiators, and otherwise inflicted a cruel revenge. An army of eight legions under Marcus Licinius Crassus finally checked their power.

The numeral strength with the Israelites was too inadequate for making an attempt to rebel against the multitude. They chose the practically sensible, to remain passive and endure beyond the endurable. The practical reasonable would have been to become naturalized Egyptians, and shared their chances at the best possibilities. Egypt was at that time considered the Oriental Eden, and hence an object for conquest to many of the daring adventurers who,

by means of war, sought a more fertile soil than that of the home country. But that would have been at the sacrifice of their traditions and to relinquish on the inherited promise of a future land of their own. It is not my object here to dispute what is generally known, that God possesses the power to lead the different currents of cultural life as well as civilization at large to a final result with his eternal foresight, etc. The Israelites had the promise of a spiritual selection, and had at this juncture of their race become unconscious of the real nature of their destination. had grown materialized in their traditions, and otherwise being in an utterly miserable state of life, while they thought of a future nationality in a land of their own by virtue of the divine promise to their forefathers. An active spiritual life with them might have given them influence even as foreigners, while in absence of such, they were at the mercy of an imperative despotism. They were made to learn over again from the state of servitude, from whence they recollected their birthright, and perhaps the kindness of the voices that had spoken to Abraham.

There is no doubt but that the influence from the Egyptian culture was a benefit to their future; it connected with them more chances for favorable development in material sense. They were at the arrival in Egypt a nomad people exclusively, while the Egyptians, though without an organizing element, were cunning in divers artful and scientific branches.

But in contemplation of the manner Moses begins with them, their intellectual state of culture must have been in a low state of development. It is evident that only the most favored classes in Egypt were admitted to a theoretical education, and the Israelites, with the exception of a few, were, from circumstances known, debarred from the direct benefit of such education. And yet the bearers of an important future!

They were in a spiritual sense a body-guard in slave garb, put on watch for the birthright of humanity.

Moses was connected with his people with the characteristic ties of its better qualities, to a degree of representation. He was a leader by birth. As an adoptive child to the royal house, he was admitted to every means of an education of the times, and it is evident that his years of youth and early part of manhood were occupied to fit him for the higher position of life as a man of the world. His organizing abilities were not a result of learning from the wisdom of Egypt, as the social condition with that people bordered a chaos, which shows that he was naturally, or gifted, a talented man. At a more developed age with his gifted originality and tendencies of sympathy toward his tribe, too strong to be concealed, he became, naturally, the source of suspicion to his Egyptian surroundings. To precede the consequences of his attitude, he departed from his connection with the royal house, and became a political fugitive in a foreign country, awaiting future development.

That he had any plan ripe as to the rescue of his people from the oppression of the despotic ruler, in substance with the later events which terminated in the departure of the Israelite, is rather doubtful, from the evidence that he declined at first the divine appointment to the leadership, in a way showing his feeling toward the problem, as well as his stock in the good-will and sympathy of the Egyptian ruler. Egypt was at the time not entirely conquered by the invaders actually in power, and this left two dynasties simultaneously in existence. It is probable that Moses's plan was to await a final collision between the two powers, which would result in expelling the intruders, or their entire conquest of the country. And in either probability he might succeed through his influence to solve the depressive situation of his people. However this may be in detail, it is safe to assume that his calling to the important office was not inconsistent with the speculative problem of life of his own. The chief difference may be that Moses planned on the possibilities of material circumstances; the probable was the conjectured essence of his scheme practicable with the realities. The revelation of the divine plan brought him to face almost every obstacle that he would have shunned and avoided. He was not then a master to conceive the realization of a divine idea until the inspiration had developed with him a spiritual life. His belief was born first, and later that of the people. When brought in connection with the events appearing in the form of adversities it developed that his belief was not that of the people's; which was brought to submittance under the authority of their leader by the influence of a number of series of supernatural wonders. The Israelites were moved by the same power as moved the Egyptians, and with a similar result. These facts confirm my former suggestion that a spiritual life was not yet evident with the people generally. The gentle voice speaking to Moses had to be transformed into forcible revolting appearances in physical and organic nature in order to impose on their material comprehension, with the effect of obedience in one direction and submittance in the other.

Situations of extreme need, sometimes effect a resulting outcome with supreme power of the unseen, even when the belief is supposed to be only of a material tenacity and without any further marked activeness of a spiritual life. The Israelites sought the God of their patriarchs, and the Egyptians their traditional object of worship, and both sides produced their wonders to a certain extent. But it was not the idols of the heathen that caused the wonders, it was the anxiety in their souls that felt the absence of a protecting power; their distress was brought up beyond the endurable, and they found an outlet — by the power of God, who cannot be calculated by the intellect of man. The Biblical history tells of a battle between the Hebrews and the Moabites, during

which, at a certain critical point of ferocity, the king of Moab sacrificed his firstborn son, and a great wrath overcame the Hebrew army, which resulted in a total defeat against an enemy of a fractional number to that of their own. How could the idol "Moloch" cause the wrath, lest the idols of the Egyptians and their priests could cause the wonders against Moses. The latter did not seem to have become embarrassed by the wonders produced through the Egyptians; he believed in the incomprehensible with God. His apparent outwitted, power did not become stunned, or ceased, his belief was in the infinite, with the ideal of God. The reproduction of the wonders by the Egyptians finally became his winning points, for the Egyptian priests at the last admitted to Pharaoh that they were all caused by the power of Jehovah!

It was during this brief period of severity and exercise of supernatural wonders by a constant connection with God, that formed the giant Moses, which later developed the organizer, the general, and the lawmaker. A constant exertion of his remarkable power of intellect, matched with the awe for his great mission and sanctified by his belief, composed a personal integrity bordering the superhuman. He, besides a few others next him in authority, were the only ones who knew at that juncture the real character of the destiny of the Israelites as a people, while the popular opinion was, the inheritance

of a country and a future political nationality, otherwise the question paramount to the people, was to come loose from the oppressive yoke of the Egyptian king. The person undertaking a responsibility as did Moses, may yield to the weight of it and succumb before its immensity, or perform marvelous actions of bravery and endurance, besides unfurling the spiritual facilities and nobility of soul to the utmost capacity. He believed for the people and felt the heavy weight of its anxieties and adversities, and while he, most of the time or largely, failed to inspire the life of his own into the people, it incarnated in himself to an abnormity, which fact he was altogether unconscious of.

The general opinion of Moses, especially during a later period of civilization, when a more clear contemplation as to the rights of mankind gained in popularity, has been that the severity of the Mosaic laws, most of which are out of date, is the true facsimile of the personality of the lawmaker; but if we make an effort to intercept the Israelites at different instances of their journey, we may find that imperative causes without the person of Moses produced most of these laws as a consequence. When the Israelites, at a later juncture of their history, became the Hebrew nation with a political policy and future, they harvested in a rich manipulation of folds the benefit from the existence of the laws of Moses. But they omitted and misunderstood

their ethic character and importance for a spiritual life they were destined to environ, and they suffered for their worldly self-conceit the penalty of being detected from their divine selection.

From a concrete point of view, we might contemplate that Providence would charge in an individual, responsibilities only in proportion to its capabilities, which contemplation would make Moses a much lesser personality than was the fact with him. If the original plan and destination for the journey of the Israelites and their invasion into Canaan had been willfully adhered to by the people, a different course of their advent would have been the consequence, but their behavior, so far as is brought to knowledge through the Biblical history, involved into the adversities which brought the ability of the leader to a most strenuous test. The God-fear which was perhaps the most marked feature with Moses put the value of his personal self-being beyond recognition. God called the Israelites "His own people," and a direct understanding, as to the present generation, of what Moses conceived in an ideal importance would, with the sincerity of him, increase the feeling of responsi-At times it appeared as if certain destruction was only a matter of a near future. And yet he was the prophet, whose belief was the means of safety when the people were in danger, or diverged from the way Jehovah had drawn out as their only leading star.

The period of his exile, which perhaps comprises the turning-point of his life and decided his future, is, with the exception of a few moments of Biblical history, so far veiled in mystery. The Bible may furnish true historical data when it describes great events or conspicuous personalities connected with the termination of the events. But its periodical way of dealing with history lessens its historical character. At places it contracts spaces between its description of important events, containing scores of years or generations, with the bridge of a few passages, while at other places the historical trend may be lost entirely. Whereas it is not destined to assume the office of history, we may lack other historical sources for supplement. It is caused by the fractional composition of the Bible from a number of manuscripts by different authors. These were kept in archives as sacred treasures for hundreds of years, and by accidents and wear of time or vandalism the greatest portion of them were lost before the collection into the Bible was effected. The fashionable historians of ancient times, at different periods running their historical trends parallel with the event of Biblical nature, omitted to pay much attention to these, on account of their unpopularity. At the time of Moses, however, history was yet on a remote standpoint of development, and dealt chiefly with the rulers and conspicuous warfares.

The moment of his conception of the divine inspi-

ration as to the safety and emigration of the Israelites, and his start for the scene of operation, could not have been of immediate succession. He hesitated and halted before the views of impossibilities. His dominating reasonable intellect had to give way to the ideal belief which surmounts obstacles and perceives the power of God abundant and equal to the emergencies of unlimited nature by virtue of his words. A fermentation which shapes the personality of the material character suitable to the spiritual expansive and immeasurable qualities of the inspired ideas, must have been the aggressive stir with Moses at the time. He hesitated, doubted, declined the divine calling at the first. He feared the voice of Jehovah that demanded obedience, recognition, submittance in a most expressive manner, and he doubted his influence with his people, and loathed Pharaoh. His traditional religion was not yet vivified by his belief, to a life of his own. His Egyptian learning, a probable policy of his own as to the relief of his people, and his divine calling, were at the first opposing questions, perhaps contradictory and traversing his intellect for an equilibrium; reason versus belief. A most stormy spiritual condition, and perhaps brewing for many years in such a marked character and strong vitality as that of Moses. But they connected in him to a most original figure among men. His sincerity of belief is unquestionable; he lived the spiritual life for the

entire people he led, and his power of will, which was not a law, was marvelous when brought to test against adversities and against the insubordination and reactionary tendency of the people. Aaron, his right hand, yielded to the vile desire of the people. His will-power had an equivalent facility in his kindness and tender disposition of spirit toward the people generally. A natural and systematic development of the faculties composing such a giant of a personality may have occupied many years of the later period of his exile; and with the contemplation of the fact that the Spirit of God taught him and formed the diverse qualifications to a logical integrity, he was at full-grown spiritual manhood at his first appearance in the capacity of the leader.

CHAPTER V

The divine plan designed for Moses was headed with two principal points - to impose fear on the Egyptians for a permission to emigrate, and to gain authority with the Israelites. Ideas sometimes win with their apparent improbable properties, when revealed to people with wide-awake interests. gain popularity by proposing to solve mysteriously the problems of practical importance, and inspire with their flighty course above the comprehensible and reasonable. And those of divine character convey to the soul truths of far remote realization, at the same time as they are at the point of discovery the real questions of the time. They may even be homogenial with all times on account of their perpetuity of vitality. Like a system of planets revolving about a fixed center in the universe, may these ideas be distinguished by their logical comparison with the invariable known. What an enlightenment in the soul of Moses, who perceived his ideal realize with the ages to come, while his works apparently are limited to the framing of narrow and forcible rules and regulations! When he held up the announcement to his people that the time had arrived for their relief from their oppressors and for the realization of the divine promise to Abraham, it didn't meet

with their applause. "The flock didn't know the shepherd by his voice," for the consequent lack of logical sense because of absence of a spiritual life. How could they, without learning and during four hundred years of a life mixed up with a demoralizing element of people, apprehend an ideal which takes the ages assigned for its evolution and realization to apprehend, with the assistance of science and learning, for its determination, although they had the perseverance of soul built up by virtue of their religious traditions, and a force of energy to cling to it by. It would perhaps not benefit our times, but for the historical part of it, if I could illustrate those people in their real appearance, but we may find out what they lacked when the rays of light were put diametrically to their sights without being enlightened by it; the history of their journey shows what they lacked, by the way they were taught. The Israelites were imposed on by the same means as were the Egyptians — their mentality of fear. They feared the power of Jehovah and admitted the authority of Moses, while, as the wonders were in favor of their case, they established safety and furnished proof for the genuineness of the cause. It was the reward conceded them, during the course of a few months, for generations of shame and disgrace; a restoring to the rights of man by the power of Jehovah, and the condition of their belief was satisfying by Moses holding the center of gravity. He was their savior

also, foreshadowing Christ. The divinity with Moses was not entirely subjective. God interfered with the matter by the presence of Moses, but without his person; although he was inspired by the Spirit of God, and his words and life were alike of virtues.

The condition of the Israelites was caused by an imperative instrument from the king; but Moses fought against the heathen demons in the Egyptians, while his people were passive. The house of Pharaoh couldn't atone for the crimes committed against the Israelites. The eternal equity found against the immensity of crime an equal immensity of punishment. The Egyptians had witnessed the suffering and maltreatment of the former and kept passive. The time for an adjustment had tarried—perhaps nobody thought of it. It came with the presence of Jehovah.

Inspired ideas being the leading momentum in the human intellect, realize, through the nobler faculties of man, the spiritual as well as the material, even when pertaining a distinctive object. The individual, though, will not, therefore, become the passive medium for their realization, as may be the apparent suggestion, but some of the natural faculties assume an absolute negative position. Inspiration rather becomes the property of the individual, and may receive individual marks from the different faculties in activeness with the subject.

The divine information as to Moses's departure is on the second instance of developments marked with Moses's stratagem to deceive their opponents with the pretension of a brief journey of worship, which shows that the Egyptian policy was to prevent their emigration at all hazards. The calamities which shocked the entire nation to the utmost could not change the policy to a permission of leave. It was trait against falsity, and the Israelites were no longer the loyal subjects of Egypt, but a revolting power with a policy of their own, and Moses was familiar with the politics Jehovah had proclaimed their liberaof Pharaoh. tion from Egyptian supremacy. Matters of a similar nature pertaining to the affair with the collecting of Egyptian jewelry. The leader Moses perceived the imperative necessity for means of subsistence to all those people when departed from the land of plenty; his scheme as to the purpose of their journey wouldn't allow them to carry with them great quantities of provision, and the exigency demanded swiftness of movement. The valuables in question were easily exchangeable for food wherever it might be important to travel, under peaceable conditions. Providence as to them had plenty means for a living; but forethought on reasonable grounds was also a characteristic with Moses, who prepared and arranged everything as if the condition of war was existing, which was really the fact, except for the impracticability to commence open hostilities, from the start, against an inadequate number to that of their own. Wars have, even up to the present, their singular ways

of executing justice which is characteristic to the essence of them. When General Grant on a certain occasion was confronted with an appeal to stop pillage, he answered, with the alternative as a consequence: "How could they expect him to let his armed men suffer from lack of food in the midst of plenty?" Strategy and generalship were natural gifts with Moses, and they had chances to appear at every opportunity; perhaps not from necessity, as his constant connection with God solved the impossible, with a supernatural power at every critical instance. It would be improper to style it a divine affair with every action of a person under divine guidance. Inspirations remove none of the natural faculties with man in order to become active. Natural circumstances may be integrities by system and laws, and of divine origin. The power of God may be mysteriously with the latter, but not in subjective sense, as with the connection with the spirit of man, and yet unlimited and infinite as to the probable. The substance of the holy law containing the Ten Commandments was engraved by Moses on stone plates, while their divine essence was kept in the spirit of the loyal adherence of man. Their spiritual part couldn't, at any time since, be made to mingle with the matter, not even when executed through the systematic connection with the human intellect.

The spiritual and material coalesce systematically

in the human intellect; the former having its relative element naturally present with the soul of man.

The divine spiritual is indescribable as God is invisible, except when connected with the spirit of man, when it assumes forms in life, differently as to its distinctive character, or it becomes active in matter subjectively through the medium of man. essence of the Ten Commandments may be termed the will of God guiding that of man, or establishing the will of man. Their vitality is mercy toward an erring humanity. The consequences of their violation bind the spirit to an unfree life by the knowledge of it, which becomes a record of convictions. The counterweight for their appearance is penalty for disobedience, while obeyance is adherence to their life element. A material enforcement needn't always be the term for their appearance; knowledge executes silently with the individual, the consequences positively. Revelation of the will of God is life; whether in forms of law or theories, they are both ideas received by inspirations. dition or fitness with man for their acceptance is not distinctive by rules, but might be a natural one, not embarrassed with the wild run of mentality which materializes in sensualities of many kinds and extinguishes the spiritual, thus removing the means of a connection with the divine spiritual. Diversions from the spiritual will always carry on to the material, and when not restricted on reasonable grounds, even, it might go beyond the kinds of animals which are restricted mechanically as to certain natural laws.

The reasonable is thus, also, the universal minimum for the human kind, extremely guarded by the natural laws which point incessantly toward its normal, obedience. And it is also the receptorium for the condition of an extinguished spiritual life, pending a continual proposal of chances to respire, grow, and live the perpetual, in conformity with its destination.

The appearance of the divine law by Moses, destined for general enlightenment as teaching, cannot be distinguished as to degree of quality from divine revelation generally; it was the beginning of a systematic evolution of divine truths and enlightenment, which at a farther stadium of development personified in Christ, who would not nullify the law by Moses on account of its eternal divinity. The law materialized with the ancient Israelites in absence of a faithful adherence to it with their spiritual self, and the Gospel may materialize with the Israelites of the modern times under the name of Christians, from a similar cause. Ideas move forward with the velocity of times, and their apparent difference by times is their development and different representation. While they point toward an eternity of salvation, they have a paradise of the past. Life, the indescribable being, is their essence at every point of contact with the human race. Mortality is a material affair, death ceases by degrees of individuals the systematic connection of organic life and the spiritual soul of man, the latter retaining its individuality.

While the severity of the divine Mosaic law is the consequence of the transgressions of them, they may have lacked the fullness for a religious system, but not the power as an object for belief, or an ideal of teaching. But they were systemized by a supplement of material laws which couldn't be perpetual on account of their nature being subject to the change of times.

Some of the divine principles revealed by Christ are more forcible than the kind suggestions of the Ten Commandments, but their forcible character is not perceived from the free attitude of Christianity, until brought in opposition to life in its general course of different natural tendencies by virtue of the same element. Similar consequences may become facts if brought in opposition to the principles of the Mosaic law. The difference substantially between the revelation of the Mosaic law and that of the Gospel may not be greater than the different characteristics of times between those two periods, which means the lapse of fifteen hundred years, nearly. But the comparison is not necessary for the existence of either, except for their logical splendor; the very ideal cuts the chances for a retreat at every juncture of its race. The failure of the divine law by Moses is not yet manifest; it still speaks to the Israelites of the future as it did to those of the ancient times, but the failure of the Hebrews as a selected people may be a historical fact.

The most apparent periodical difference at the epoch-making junctures of these divine revelations may be their force of life, which also marks their development. They remove opposing elements and establish the new at the same time and with the same power. Life and growth are connective series and instantaneous.

When confronted by adversities, and the gentle mode of the divine suggestions to the people under the surveillance of Moses ceased to inspire obedience to the divine authority, and their belief was brought to trial, they faltered on reasonable grounds. Their belief was not shaken; it was their knowledge that pointed back to the past. Hence their desires were to return to Egypt. The supernatural wonders which shook the Egyptian nation and relieved them from thralldom, seem not to have kindled a spiritual life that endures trials for the retention of hope toward a future, and perceives the ability of the infinite Providence above the momental advent of life. Their belief was sensual, as they threw their weight of life entirely over on the action of the supernatural power and demanded to be borne on the easy ways of miracles. This threatened to cut them loose from reality and establish an unhealthy abnormity of life. Their belief survived the Egyptian tyranny under the bondage of oppression, as an element of resistance, but when brought to the free state of life as their own, and the consequences of their errors were pointing against themselves, it came near terminating in destruction to them. What could be more unreasonable than to revolt against Moses, who had saved them from the Egyptian yoke and proposed to lead them to liberty, and whom Jehovah had acknowledged in conformity of their desires? And what could be more inconsequent than to return to Egypt and resume a life of thralldom which they had endured with pain and humiliation for centuries; and besides, such return would have been to walk into the mercy of a hostile people who would certainly have sought to avenge the loss of their pursuing forces at the fearful catastrophe of the Red Sea? Moses saw the situation, as he knew the people, and his power of belief perhaps saved them from extermination. The divine wonders had ceased to impress, and his appeal to their loyalty was effectless. And finally he was directed to teach them in the wilderness. By what power could he substitute his divine authority? The clemency of the divine guidance brought on to them a state of carelessness, and the jealousy on account of their transgressions brought them to the verge of destruction, which, with his interference, was changed to a life sentence of trouble and adversities without the enlightening hope of a future admittance to the promised land.

It is almost certain that those unhappy turn of events brought forth a succession to the original plan of Moses, which he had not foreseen; but as a man with whom combined the foremost facilities of divine enlightenment of intellect as well as material force and energy, he was the master of the situation.

A plan for his famous law works became the paramount question of the moment, and necessity helped him as to details. During the exercise of the enforcement of those laws, the people might be brought back to loyalty to Jehovah and educated to their important position of national existence in the midst of heathendom.

Whenever divine ideas mingle with the human life, they are conspicuous by turning out success from adversities; victories from defeat; plans from perplexities; systems from chaos; and logic from apparent contradiction. Circumstances of apparent unfavorable nature may be converted to their active agencies; most unreasonable affairs as a matter of conjecture, and yet truths at an immeasurable exponent; exemplification of the ideal of belief and the feature of a divine spiritual life. Always precedent both to mains and auxiliaries, in the absence of everything suitable as to material. Why do we contemplate Paradise as a supernatural piece of poetry when we have become acquainted with the science of geography? And why do we doubt the existence of a prehistoric period when we measure the slow

progress of civilization by the unit of ages of a thousand years each, more or less, and with a constant look at the millions of people yet in the rude state of barbarism, as an unerased illustrating background, prepared to furnish the proof. Because positive knowledge cannot venture beyond the extremes of the reasonable. Ideas may materialize, and if contended with as a matter of formalities they will leave in the substance only its natural relative — form.

Jehovah did not destroy the Israelites in the wilderness; Moses effected a grant of continuance for them, which was not the natural course as a rule of order; it contained the cessation of the consequences of their diversion from the divine guidance. And it was conceded them on a condition which is not ideal, but a cold fact of a fearful reality; exposing the spiritual condition of the people as an improbable case, impossible for a substantial adherence to the divine ideas.

But ideas never founder on incidents, even when the existence of a whole people is involved; their momental present and future may combine over a space of time indefinite as to length. The next generation should enter the "sacred ground" of the promised land when all of their fathers had disappeared except a few trusted men, with their families, who remind us of those messengers formerly mentioned in this book who crossed the somber space of prehistoric barbarism.

Providence instituted out of those disloyal Israel-

ites, with the auxiliaries of the properties of the desert, the government form of Theocracy.

Moses saved his people and possified their national future by undertaking to keep the equilibrium of rights. The first mortal being yet on record that undertook to do so with a scientific result.

The extensiveness of his law works cannot be measured from the valleys and oases of the desert, scarcely distinguished from the top of Sinai, except for the seer and prophet, to whom the mystifying curtain of the distant times is rolled up. We may perceive some established consequence of his law works from the towers of Jerusalem, with her five hundred thousand inhabitants, at the time of Christ, which marks the culminating point of the Hebrew national existence. Their value on appearance was an imperative necessity. The suspending order of things was to the wandering Israelite a situation between life and death. The headway of destination was barren and forbidden by Jehovah, a retreat impossible. The zeal of Jehovah was manifested by supernatural actions; the wonders formerly in their favor had turned against them, and at several times caused them havor of different nature. leaders were pensive, awaiting developments. were under its cloud literally. In the presence of God as a judge. The traditions of their religion conveyed to them promises of goodness and grandeur of future, but those, as we have seen, were to them matters

of delivery without affecting their spiritual self; they had consented to them by adopting the formalities. Now they brought themselves in opposition to the practical performance of the divine ideas; against the words of God that realize in judgment as well as they do to a spiritual life when adhered to. A reaction was not possible in the absence of interests generally, but a suspension of the affairs became evident, until the appearance of the new generation made the introduction of the system probable.

From a concrete point of view, the conditions for the works so fruitful to civilization, which first saw light in the wilderness, became the juncture of necessities, opportunity, and ability in the right person to cope with them, which Providence with neverfailing foresight guides to the proper connection; as a matter of result, the circumstances served the situation. To have introduced such a system while in Egypt, with the people scattered among a foreign nation, would have been improbable as to a result of enforcement for diverse causes, and their establishing subsequently to the possession of their Land would have required the introduction of a system of teaching with uneven chances of success. As a matter of fact, the material imperative was their anarchy.

The divinity of the Mosaic law may be distinguished by their stabilities. Besides the general adoption, throughout Christendom, of the Ten Commandments as a spiritual property, we perceive their

trend running through the network of every civilized law system, which fact makes the affair of the wilderness a formidable one, and reflect during their immortal race all over the Earth, from the originator, the prophet, historian, and organizer. As a systematic whole, it is an organ for Theocracy; that is, Theocracy became the result of the institution of the law system. Their apparent severity of certain instances is a counterweight to the moral conditions of the times, and yet the parties concerned are styled a "holy people" by the presence of Jehovah. This severity combines the most providential elemency of information. They begin at the threshold and appeal to reason and invite to cultivate the better facilities of man, fixing penalties as consequences for evil doing. The religious exercises are likewise a clearing away of the wild jungles; an occupation of the spiritual consciousness to prevent the assumption of the heathen's ways of worshiping idols. Preparatory regulatives imposing power, submittance, subordination, as well as holding forth rewards for obedience and morality. Children in belief as in religious exercises; worshiping connected with the pleasure of feasting; inviting in every way to understand the preference in serving Jehovah, and suggestive, as to the fineness and delicacy of the spiritual properties, with promptness and accuracy in observing certain offerings - half spiritual and half material. A hidden sanctuary teaching the observance of the invisible God who spoke to Moses and the

Patriarchs, and whom they were unable to conceive but as a material being. Provisions for reform for erring and fallen, while to the other side rights were weighed to the minuteness of equity and wrongs avenged to a degree of capital punishment.

Worshiping by offerings is a mysterious affair, and is evident among different ancient people of heathen religion, always connected with some sort of cultural life in other directions. The offerings and sacrifices instituted by Moses had no similarity and relation with the Egyptian ways of worship. It originates with traditions at the earliest appearance of the Semites, and is undoubtedly a delivery to other Oriental people from them. Abraham offered as an expression of his most sacred feeling of divine observance. It originates from the conscience of man; an effort to connect with God and express joy of soul or distress. It is the effort of reason to worship in the material way, as it cannot perceive the spiritual God without a spiritual life. To speak to the invisible is a reasonable impossibility. Offerings and sacrifices helped the heathen people also, or else they would have thrown them away; it reminds us of the same mercy and love that let the sun pour his golden rays on the remote barbarians as well as on the most devoted people in civilized modern Christendom.

But among the different languages and tribes and races of the Oriental population, the Israelites alone were selected to serve Jehovah. The introduction

of Theocracy was a systemized expression of the uniformity and relative nature of the coming spiritual life, as yet awaiting in the facilitating preparative under the rude surface of the condition of times; at the same time as its presence was the proper stadium of its development. One God and one Congregation. What an advancement from the general condition of times with the Oriental civilization when each tribe or people worshiped to the manipulated forms of the substance, and shaped their apprehension of their gods in conformity with their unbound natural inclinations and vices! Theocracy, though, facilitated more than one character; the religious devotions and uniformity. Its political importance will be commented on later.

While the different nationalities or races of historical culture generally were selected, or rejected in consequence of their abilities or disqualifications as the bearers of the culture of their age, the selection of the Israelites as bearers of inspired divine knowledge materially points at some cause in the nature of particular gifts or other qualifications. Science and art developed into magnificent altitudes with some other historical people. Why not divine enlightenment in connection or simultaneously? The direct answer may be mystified with God, but we may perceive two different causes therefor, logically; the divine truths revealed by inspiration at different times required a systematic development which found its

natural channels through the material development of a certain people connected by a natural relation with the tie of the blood as well as traditional The material development of a certain tribe which resolved into the existence of a historical nationality, conveyed thus, with a physical familiarity, the development of divine ideas resolving into activity and form of a spiritual life and systemizing in the appearance of Christ. The other cause may be perceived in contemplating the spread of natural culture and science as preparative agencies employed in different capacities, from the first discovery of the practical usefulness of iron to the most decisive warfare; from the rudest masonry to Phidias's Parthenon. The pioneer works of civilization in its different characteristics is often hidden, in the gloom of forgetfulness, from their absence of decisive result, but they are not the less important or necessary. The advance guard which disappears in the fury of battle, perhaps failed to gain the victory, but it might facilitate a favorable termination of the affair as a final result. ments which counterweigh civilization at the beginning of its present race, and do so yet where culture is at the pioneer works, are neither offensive or defensive, and still they may be both if attacked with the effort of enlightenment or teaching. A similar disposition may have been evident when culture, at an early state, moved periodically in different currents destined by the unseen hand of the Almighty.

Christ calls it "the laying of the foundation of the world," which was not a geological blunder, as many have been inclined to style it, but this world of civilization, and is one of the broadest contemplations and learned definitions of its true condition so far on record.

Moses, at the head of the introduction of Theocracy, was the advance guard of a spiritual life to come; systemizing by the evolution of the will of a personal God, and at the head of the Israelites who fell in the wilderness, he was the advance guard into liberty and independent national existence. As to the latter the condition of affairs natural for the emergencies appeared with the second generation, who, foremost, had in fresh memory the examples from the fate of their fathers; it grew up with them from childhood as a warning follower through their life and became one of the auxiliaries by which they entered into the promised land. Simultaneously with those stirring advents came the issuance and reading of the "Holy Law," which invoked an awestriking sentiment to the Congregation, hitherto unknown as to the impression of fear for the God of their forefathers. They would have fled from Sinai, but how could they flee from their own self? They were unable to perceive the kindness and mercy evolving from the guidance of Jehovah, and the consequences of the observance of those laws which meant only their own luck. In fact the time was still remote

which should receive a direct teaching from the invisible God, as the good tidings. But they served the object even then. Their mentality and reason was so severely censured that it broke their power of resistance against the authority of Jehovah and the executing of the policy for their safety of journey. While on the other side, their life of belief was balanced by frequent supernatural wonders and marvelous success in their wars against hostile tribes by which they were surrounded in every direction. The situation in reality was reform of the most thorough-working nature. times were too primitive for an epoch. The people became convinced of their guilt and awakened to a moral consciousness of self, and were put on guard against the irregularities of life which formerly were considered the natural order of things. The "Holy Law" rolled up before them a contemplation of their own state of condition. Knowledge, truth, reason, with the consequences inevitable. Jehovah, whom they formerly had considered at a remote distance with the tradition of Abraham, had now become a reality among their midst; their ruler, guide, and avenger, with Moses as an executor of His will, or as a second in command. The beauty of the divine ideal must have been concealed to them, as it did not inspire to a thorough-going ideal life. Their apprehension of the strength of the divinity in it was too vague to create a spiritual life that became active by the power of the truth, and live by a vivified

belief, and hence their way of worshiping was still to be closely connected with the material affairs of every-day life; their social orders; their tradition; nationality; political future; the tie of the blood, and moral self-respect; and environed by a system of laws. As a spiritual power the Israelites from Sinai were an entirely negative one, and at every point of rules, guarding against influences from the outside. This indicates that the elements of reason received mostly the educating influence of the radical reformative culture at the time; whereas a spiritual life, on account of its positive character, whether in the individual or congregation, always being active outwardly.

Moses, being well aware of the condition with the people, doesn't seem to have contemplated his reformatory works as a complete system for all times to come; he saw it develop in the future and called attention to others who should come with fullness of the divine will toward mankind, realized with the power of love. He established the proper means for their success and taught them their calling of future, but the future didn't use the opportunity. They mistook their calling as a "holy people," for their political importance, magnified by their marvelous success of conquest, which also caused their later change to the government form of Autocracy.

Some historians will have attributed to the wonderful selection of the Israelites and their original and isolated character of culture, the distinction of the

conqueror; to spread their distinctive culture by the power of the sword, etc. But the institution of Theocracy, their geographical situation, and foremost of all, the condition of the times coincident with their period of power, is opposed to such contemplation, and history shows evidences that this was the point they faltered on. Besides, all their conspicuous teachers warned them against the idea of political greatness by conquest. To conquer at those times was to exterminate the population concerned, or drive them out of their land. Submittance was only momental, and relapsed into revolt as soon as the conqueror withdrew from the scene of his victories, and continual war was at those times the consequence of such policy.

The Romans, at a later period, were bound to carry on war constantly for four hundred years as a consequence of the conquest of a few Italian tribes in the neighborhood of Rome.

The Israelites inherited their Land and established the borders of their territory subsequently to their invasion, and they inherited the hate of those who were forced to surrender to them, which caused a temporary reflux of the former possessors, and a constant plague to the new inhabitants, so that only the most powerful leaders could keep the old enemies outside their borders, and the situation grew at times so depressive that their hostile neighbors actually retook part of the territory and made themselves the

masters of the situation, by forcing the Israelites to a condition of servitude. This finally became a national calamity, and the hope supplied from one generation to another for a permanent relief from their cruel tormentors. Their expectation and needs transmitted into the imagination of a future kingdom of political strength and independence. This finally grew to a strong belief and reversed their sights for their calling to represent a spiritual system of divine ideas and teaching, while they constantly sought from afar what they possessed in their own; in the brains and muscles of themselves. They were a national power from the time of their invasion into Palestine and fully equal to the emergencies for national integrity as well as to power of occupancy of their Land.

While they thus allowed themselves to drift into a chaos of adversities and their hopes hovered between the dreams of some future national greatness as rulers over the entire Syria, and the reality of inability to cope with the most important exigencies for a probable existence as a people, they perhaps failed to see that if kept loyal to the teaching of Moses, they would have established a strong morality in themselves and from that foundation obtained the opportunities for success materially; as a consequence awarded them by divine promises. They chose as their ideal object of future the very thing they were the failures on. They reversed their own destiny.

When the government form of the Israelites transformed into Autocracy, their spiritual character as a people disappears from their national surface; as their period of greatness under Autocracy could not satisfy the conditions as an exemplification for an organized spiritual life. They still believed in Jehovah and observed the ceremonies instituted by Moses, but Jehovah ceased to be their foremost leader. The spiritual transforms into the material. prophets sent from Jehovah with important warnings or good news, couldn't find way into their attention, which shows that as a spiritual power the people were no longer "in it"; in the ideal of the revelation connected with their calling. Whenever those voices of the time appeared and reminded them of their divine importance, their pledges, or their errors, they became troublesome to the general opinion, and they generally put an end to their lives, while they always styled themselves as "the children of the prophets." The Congregation was still a fact and the temple service and offerings properly attended to; and the Levites were solely occupied in their divine service of the people, but the spiritual momentum which formerly united under the one Lord, and inspired to effort or imposed fear, was no longer a stirring evidence. This would not signify that spiritual life was extinct; it may live and grow in the mysterious tranquillity of the individual, and who can tell to what extent? There are more opportunities to secrete the

life-ideals of oneself than there are chances to expose them with a show of sympathy and participation. As a rule, it may not be best to include a whole people or the Congregation for illustrating the different degrees of spiritual conditions in man and find the true facsimile, as it is original foremost with the individual, except during extraordinary exciting situations when the universal life assumes the sensitiveness and activity of the individual, and the latter the importance of the former. It is with the individual the ideas of God are conceived and cultivated to activity of a live being; the individual is the systematical integral subjectively and the objective contribute. But it hides away generally at the most interesting features, and substitutes the misgiving ones, perhaps involuntarily, while socially the medium of connection under the strain of exciting events become so vivified by the common interest that the same motive stirs all similarly and simultaneously. This phenomenon is at times so marked that a logical observation of the true condition may be had, while the reverse might be the result under tranquil cricumstances, from a surface view only.

Life, in its keenest facilities, hides in the individual at the mysterious depth of discretion; it hides by hesitating for choice of forms, from modesty, and reason often conceals the keenest property of language, while both concede to the expression, in the form of music, for instance, which convey the unspeakable and yet understood. The speculative fiction will seldom go beyond the general course of opinion which may deal with life as a circumstance, and perhaps gain in form by it, while genius, when occupied at the calling, may illustrate to a degree of the true natural reality.

The Congregation as an organized body may represent the individual when intensely conscious of its life-issue, which practically happens only occasionally; as the activeness brought forth by the vivifying contribution of the many relapses back to the individual, where it is lodged by different degrees from the minimum to normality. From this the Congregation is more than the organization of formalities, as it represents the uniformity of the ideas pertaining to its life-issue, and exhibits the individual position as contributory, and consequently it might establish a maximum. Then the congregation is objective as to the life of belief, and not an integer, and it is system only as far as it may be able to retain the objective uniformity of its ideal which may cause a temporary integrity, since it confesses the authority and truth of the revelation of the will of "one" God. But when brought in opposition within itself an account of divided opinions of issue, it immediately becomes the mere matter of organization and the divine connection remains with the individual, which consequently also ceases the executive authority with the former. The ideas of truth are systems more complete, perhaps, than any other discovered system in physical and organic nature. Principles in opposition become the reversed order of things, as, for instance, an effort to turn the flowing river against the laws of gravity. The ideal spiritual life systemizes in the individual human intellect and forms the subjective integer with a will, responsibilities, and logic from its systematic character, while it always remains the objective contributory, lest the spiritual life should cease. Hence the individual, when of an original cast, will more legibly represent ideas in practical existence than will the congregation or people.

I will try to exemplify from reality, with two eminent personalities, both representatives of the divine ideas, as properties of teaching, at two different stadiums of development, as the evolution of the will of God, on one side the magnificence of the situation when the personal representation is confluent with the life motive of the Congregation or people, when the same impulse stirs all about a common object, and in the other, the fatality of the situation when the people brought in confound opposition to the ideal representation of the times; those two personalities are Moses and Christ. The former situation was evident when Moses at the entrance of the promised land announced to his people the resignation of his leadership. After having determined their geographical boundaries, he received their most sacred vow

to remain loyal to the institution and traditional selection which contained their destiny. Then the Congregation, trembling by its apprehension of the presence of Jehovah, pledging the vow, was impulsed with the same motive as Moses — God-fear. The people had awakened by being constantly confronted to the enlightenment of the divine will as an inevitable reality. The condition was a radical self-consciousness, with an intense feeling of responsibilities to God and to its calling as a selected people. It had tried the strength of its own self, by the will of Providence, as an individual affair, and the consequences of errors had become realities in the same degree. The situation was not the moment of suspense pending its future between destruction or safety with equal probability to either side, as was the situation with their fathers at the foot of Sinai, but the tranguil resignation to the supreme guidance of Jehovah. The tradition became confluent with the question of the moment, and the people wept for their fathers who fell in the wilderness. The mingling of profound sorrow and joy seldom expresses the feeling in words or language, but dissolves the pressure of sentiment' in tears.

It appears as if that supreme moment compensated Moses for all his troubles and adversities. His works had realized in the people and reflected the luster of victory unto himself at the end of his life, while he saw the ideal of his belief realized in a far remote

future. His life was a contribution to his works and ideal, and yet his modesty declined to appear in a selfish personal way, even with the details of his departure from life, which is also the culminating point of his power of vitality. . . . The other instance of exemplification appears at the culminating point of the Hebrew nationality, and marks the extreme fatality of the condition when the public mind as well as the Congregation becomes devoid of all spiritual consciousness of self-respect and absence of conviction of righteousness as well as principles of duty from one person to another, authority toward the subject, people toward the individual, congregation toward the different members, and the material toward the spiritual, etc.; such fatality of situation was the fact; when they had sentenced Jesus to suffer the penalty of death, and not a voice of authority arose for his defense. What a change of the spiritual affairs with those people from the instance when their fathers stood united in pledging their most sacred vow to submittance to the divine law. Moses and Christ were both the true representations of their times, as they were personifications of the ideal at a far different stadium of development.

Those two periods, as links in the material chain of the Hebrew nationality, mark the entrance to national manhood and the exit to the sepulchre of degeneration, while the two conspicuous personalities mentioned, the one greater than the other,

apparently connect over a short space of time; like a yesterday and a to-morrow. One consecrating the Israelites for a future mission, and the other bringing amnesty for failure to accomplish the will of the majesty of God.

History may find the climax of the Hebrew national greatness wherever it may discover the declining symptoms of unhealthy national condition; the nation of Israelites ceased to be, at the change into Autocracy, while the works of Moses continued throughout the existence of the Hebrew nationality from the very same causes as made them the backbone of the moral law system of to-day, with the exclusion of the religious ceremonies which still remain the peculiar characteristic with the Hebrews, while the Israelites became a common synonym for all believers in the spiritual God, from any nationality.

Ideas containing divine truths will never become failure; the inability of a given time to apprehend and realize is supplemented by another time in future regardless of a past opposition or adherence to them. The times marking their absence are the penalties for omittances, imposed by the laws of cause and consequences. At the same time, they may live in particular insignificance under the stir of everything else, common to life generally.

The ideal period of the Israelites as a people is coincident with the time of their government by the "judges." Their speedy material development

numerically, as well as the accumulation of wealth, falls in under this period. Besides, it added to their culture-historical treasure some of the finest literary productions we have from their times, through any of the historical channels of ancient delivery. The first book of Samuel bristles with æsthetics and clearness of expression, and its connective composition of the matter qualifies it equal with any modern historical works. His way of bringing to the surface the leading spiritual currents of the time and connecting them with the most important events, whether favorable or damnable to the people, is a mastership. If we compare it with the Egyptian ways of writing history at that time, and notice how they try to turn everything in their favor, at the expense of any one else concerned, in their warfare especially, we may understand how productive the moral works of Moses had grown already; although an individual contemplation of the leaders of the Israelites wouldn't produce a true measure of the condition among the people generally.

Samuel was especially gifted for a spiritual life, and devoted much of his principal interest to the divine attention of the people. He established a school for grown men, with systematic theoretical teaching; "the prophet school," called on account of Samuel being the principal instructor and originator of them.

He lacked the mental force of Moses, eminently, as the leader, to enforce a practical result and turn circumstances in favor of his plans. But his connec-

tion with Jehovah was perhaps equal to that of Moses. He was brought up and educated in the exercise of the temple service, which bent his entire personal being for the kinder facilities of life; and besides, the general introduction of the religious system required much attention and work. Important matters from controversies among the people were brought before him as official matters in his capacity as the supreme judge. He had to investigate the cases and hear their murmurs, and decide rights. It was, therefore, not until the hostilities of the old enemies assumed the gravest nature, he put himself at the head of the army as the commander-in-chief. Then he executed judgment of righteousness in conformity with the will of God. He contemplated the Israelites as a holy people and loved them as a father loves his children. When attacked by the hostile neighbors, who had but a vague sense of dealing in a humane way, it aroused his zeal, which became multiplied as to force, from the fact that he was the judge. He was aware of the divinity of their calling, and the bad influences sustained by the mingling of the heathen foreigners. Hence the jealousy which apparently would come. in opposition to the more gentle inclinations of a holy man, whose bent of life was mostly the nobler life of soul. We may perceive his motive for dealing with the enemies of his people when recollecting his office as judge paramount to that of the generalin-chief; he weighed the iniquities of the tormentors

of his people, and the moral consequences of their influences as to their heathen religion. It was a constant weakness with the Israelites, to want a substantial object for their worship; Aaron was once carried by the force of sentiment in that direction, and they showed this tendency at every opportunity. Hence the wrath of Samuel when he went on the warpath. No pardon to captured or free; people and animals; children and grown—all exterminated destroyed. There should be no one left among his people to mention and swear in the name of the foreign gods. Such was the attitude of Samuel when he arose in the stormy hurricane of the time; otherwise all kindness, and accessible for the weak as well as the mighty, even to details of particular life. As a child, everybody loves him from the æsthetic illustrations which convey to our times the information including the period of his youth.

Those who may have been inclined to style Theocracy as political despotism and as a religious hierarchy, will see by the facts that the change of government form was the consequence of a popular desire of the people, and by the servile attitude of the Levites, that it was neither. Almost every important public affair, when not in contradiction to the "Holy Law," was a matter of decision of the people. But the absence of public spirit left them nearly entirely without a political organization practically, which fact accounts for the easy invasion into their land and the

surprises by their inherited enemy. And the awkwardness of those tribes that were located in safety, to help their more exposed brethren, often made a natural defense of the land a local affair. isolating peculiarity of their national character was not, therefore, erased, and their natural relationship was cultivated foremostly through their religious exercises and guarded by particular provisions in their common statute book, but they didn't use the right opportunities for a political organization suitable to the exigencies of the times. An intense attention to their private affairs, connected with their material development, may be one of the causes. But it is conspicuous how every opportunity was laid close to their hands for the initiative toward a more powerful and aggressive self-government which might have determined their entire national future differently. As a consequence of their omittances to use those opportunities, the people became materialized even in their religion, and the material carries the seed for reaction everywhere. The Congregation became more the exercise of formalities, and the influences from the surrounding heathen religions became contagious; they found ways to crawl in everywhere, even with the breath of the same air, and only the most radical means of order could check it temporarily.

The art of war being cultivated as a trade with most every people at those times, but to introduce a permanent leadership to take care of their military

affairs and call them to arms when hostile invasion was to take place didn't seem to have been hinted at by the Israelites; they generally pointed out one for the occasion, and they had to wait for the appearance of such one, when not at hand for the exigency. In the mean time, they remained pensive and witnessed the devastation of great portions of their lands, as well as destruction of life and property, during which a general devotion to reform and revival to the law of Jehovah, took place. Although the real cause for those calamities during the existence of Theocracy was their materialized religious apprehension. wanted a supernatural interference where they had the material facilities plentifully among themselves to satisfy the exigencies, or they sought from the distant what might have developed from the facilities of their own to the most effective result. When thoroughly tired of the condition brought forth by their mistakes and disloyalty, they sought the opposite extreme as a remedy — a political possibility under Autocracy. The relief this change wrought during the subsequent three generations should be attributed to their most successful period under the judges; not as a reformatory result, but as the destiny from a time full of distress and adversities. Those great leaders and wise men that mark the first century of Autocracy, and the one million three hundred thousand men fit for war service that David counted, is the people that came out from Samuel.

CHAPTER VI

Autocracy erased from the national surface of the Israelites the expressive feature of spiritual originality, and transformed the bright glory from its youthful but stormy morning carrying so many promises on its brow.

The nation still continued in material development, but the current of the times had carried away its divine mark of nobility and its ideal sign of distinction. It had yielded its leading attitude to a power much inferior to that of its own, and drifted henceforth for any current of the time. The nation that took the lead in the cultural development of that age didn't continue under the form of Theocracy; it transformed in their spiritual way into Democracy, and history has preserved plenty of evidence to show standard of development they arrived as leaders of ancient culture. A somewhat gloomy spiritual atmosphere is left hovering over the smiling Oriental nature by the flight of their inspiring angel, and that gloom was temporarily rent by the victorious vell of the conquering power that went from one people to another; from one city to another forwarding in advance of their fearful coming the message for unconditional surrender or to the contrary, fixing a certain time for the terminal of their existence, which was executed with mechanical regularity.

Thus were the powers which some time later took the lead among the Oriental people and developed to an awe-striking magnitude. The Hebrew nation had to share the fate of the rest of them; and dance to the music of the leading power in war. But the gloom of the times may have its cloud-clear horizon, as the desert has its oasis, and the Hebrew nation was temporarily seen in the clearing, until finally perceived in the summit of a bright star whose brilliance blinded the multitude of the immediate surroundings, whence its sparkling light circumscribed the Earth. It is the star from Bethlehem.

The most impressive character of the oriental civilization at the period of year 1000 B. C. and thenceforth was war. The inland trade, which gradually had assumed to a considerable magnitude and contained the only peaceable connecting means between the different people, was imposed on by the unfriendly circumstances and possible only as temporary affairs, while the commercial affairs by way of the Mediterranean increased by steady development on account of the safety of peace, whereas the scene of war was yet restricted to the dry territory. Nationalities were not actually a unit of power, as they generally lacked the sharp dividing lines of both language and particular organization; it was a matter of variety between strength or weakness of the different rulers whether or not they could manage to bring the collection of tribal diversities

which composed their realms to submittance under their scepter. Knowledge was not generally distributed as the matter of systematic teaching, but incidentally spread the talkative subjects of everyday life, while art and science, more or less restricted to a comparatively few, were the only matters of study and learning. The exchange of culture internationally went exclusively in connection with trade. The particular feature or advancement of the culture of a certain people was seldom a property of continuance, as it was generally torn to pieces under the avalanche of conquering armies which often swept the country from one end to another, carrying with them in their race cultural treasures of most any kind; and sometimes even the populations were turned over as an article of trade. Those conditions may account for the fact that the Oriental civilization brought forth scarcely no independent characteristics of its cultural age; their efforts in that direction, when not destroyed under the storms of the times, went over and mingled with a higher gifted productiveness of the coming ages under the Greek and Romans, who set their characteristic mark on the whole by bringing forth a standard of development.

While it is not my object to write the history of that period, I am making a few comparisons between Theocracy as an ideal form of ancient government and the subsequent existing order of the affairs, without any fixed object.

When the Hebrews became a political power under autocracy, their conspicuous aspect became a source of anxiety among their neighbors. The wars heretofore of a more or less tribal character assumed the question of Syrian hegemony and divided the Syrian population into three principal groups, and the series of wars which followed did not seem to have decided the balance of power actually to either of them. division of the Hebrews into two different nations made it impossible for either of them alone to hold the power of hegemony, at the same time as this ceased their supremacy over a few neighboring tribes which were made the contributor to the Hebrews during the powerful government of King David. But they formed alliances on either side, of more or less duration, even with Egypt, which kept Syria divided alternately into two or three opposing factions. The following mixture of the different people in connection with destructive wars was very demoralizing to the Hebrews, and the religious services as public affairs, in conformity with the "Holy Law" was almost wiped out from the people containing the "ten tribes." The different throne-pretendents took advantage of the weakness with the Hebrews to worship the form of a god in substance, and for the purpose to gain the popularity necessary for an access to the throne, they made idols of the nobler metal which at that time was equally scarce appreciated, and connected with the worship

of those idols the most sensual pleasures and indulgences. A people with a thus wounded conscience; with the traditions against them, and in opposition to the Holy Law, couldn't entertain a moral stability. They were, therefore, frequently an easy prey to the invading forces from either side, unless connected with stronger allies of foreign nations. At times they bought the mercy of the conquerors with their valuables. Judea, although numerically the inferior of the two Hebrew nations, always possessed more political influence among their neighbors than the others. But it was not an independent power, always moved by the wild tendency of the times, and at drift for any direction of the stormy events.

Two hundred years earlier, the Hebrew nation entered into the political arena as a grown champion, morally healthful and ambitious, as if ready to conquer the world, and with every facility for preserving a national integrity, and keeping the surrounding hostile tribes at a respectful distance; now they were reduced in political influence below their neighbors and morally they were about entering the low measure of the times. The modern religion was the heathen idol-worship; had gained a notorious popularity all over Palestine. But not without contrasts as to minor remnants of the people still entertaining loyalty to the teaching The prophet Elijah gives the number of Moses. of seven thousand who bent their knees to Jehovah alone, which, though a small percentage of the whole

people, shows a preservance of the truth hidden with a minority of individuals.

When the Syrian powers had exhausted their strength materially and morally in continual war, without any political result of historical importance, their united power of resistance was reduced beyond a possibility to cope with the Assyrian multitude which soon should sweep over the entire land. The population was in poverty, a portion of the country devastated, fortifications partly in ruins, and the different factions representing the political powers, in direct opposition and hostility. Those eastern Semite people who mutilated Syria, undisturbed of the tribal diversities which disqualified the latter for any united effort against a common foe, had grown to the present magnitude of power mostly on account of the natural condition of their country, which fertility and even geographical situation accumulated the population within an area of continued settlement, and thus facilitating a national uniformity, they were easily kept to submittance under the one ruler whose power was dependent on success in war.

Those stormy moves from the East gave vent to the most terrible and heartrending bloody affairs which perhaps ever were witnessed in the history of mankind. The only safe place as to protection of peace was on the ocean. And this condition of affairs lasted for centuries. As the power of supremacy shifted between the different people in the East, Syria was a certain and common prey to them all, and it only changed as to them in degrees of severity of punishment for their constant effort to throw off the loathed yoke of their tormentors. Syria never got the chance to return the blows; those people which inherited its cultural treasures seem to have been also charged with the duty to execute revenge.

The pressure from the East caused a wild panic among the part of the Oriental population still remaining in division of comparatively small sizes of traditional origin. Some of those emigrated in bodies of entire population, leaving their countries to devastation, while others were forced to leave by the imperative of the conqueror. Nations and tribes were thrown pell-mell into a chaos from different directions, and almost every dividing line between races and nationalities was removed. The general situation resembled the "people-wandering" which took place in Asia and Europe one thousand to fourteen hundred years later, although without the marked historical result of the latter.

Theocracy, as a political form of government, was a supplement by divine truths to what the times lacked in ability to organize society systematically. That is, its political quality contained a priority of the times by at least one thousand years. It was a foundation to a system in which the spiritual and material questions of life should congregate in one positive

national integrity, applicable for all emergencies. Religion and politics melted together within one congregation; one people of one belief, and under the guidance of one God. What a contrast between a social condition with an ideal policy destined for a future and with God as the ruling majesty, and the existing order of the times as the matter of facts, terminating into miseries which baffle all description. The question might be, if they could have succeeded? They had the probabilities by the divine calling; by tradition; by a promise as to future success, and their ideals were being theoretically systemized as far as could be practically followed up to at the present stadium. Theocracy was not a suggestive probability, however; it was an affair of immense importance, containing no less than the existence of a moral factor in civilization which might have evolved a practical moral life, bringing into light the rights of humanity through the existence of the Israelite nationality, and on account of its positive nature spread influences over the entire Orient. Their isolating traditionality was only the preliminary stadium. The larva is restricted to its cell only a portion of its lifetime; when it becomes a summer bird, it flies wherever it pleases. The Israelites had an ideal future, unlimited as to possibilities, when we think of what happened to them when confronted to the reasonably insurmountable. But their selection was conditional on themselves. The ideal life, whether

divine or humanly, is conditional as pertaining the essence or contents of the ideas in question. The condition is the realization of the ideal with the individual self as the contribute. Moses wrote the divine ideal in form of the "Holy Law"; it becomes law as a truth, or its ethic force becomes established by its revelation; while its realization is the adherence to its principles with righteousness. Other divine truths have a similar force. Loyalty is logical, even when it fails from lack of perfection. Established truths realize, even through the opposition of them, when they realize by the consequences. The Hebrews didn't stumble on the law as far as its divinity concerns. The divine ideas lead by their perfection and splendor to a degree away ahead of comprehension as to the value of their present; they are infinite both in extent and properties. A human being could not apprehend the burden of them, except by a feeling of individual responsibility which may be caused by enlightenment. "ban" which followed the laws of Moses is their realization against contradiction, or the consequences taught theoretically; spiritual affairs realize often materially to either side. The consequences were advanced theoretically as a warning to prevent His people walking into destruction unawares, and like the entire civil part of the law system, they were the environing of the apprecious essence of a spiritual life, and also a national life.

Whereas Theocracy was a coalescence of both religion and politics, it may be improper to weigh its political possibility separately, as its ideal was the spiritual character, like the soul to the body; hence it resembles an amputation when the Hebrews entered into the political sea under Autocracy. Reaction, when stirred by sentiment, sometimes carries along with it those who formerly led to the front line of progress.

Theocracy provided strictly union, and a moral stability corresponding to the material strength would, as a practical affair, preserve their national integrity and assert the balance of power in Syria. Jehovah was at one time the terror among their hostile surroundings. The Greeks, for instance, held their own against their multiple of Persian invaders and drove them out of their country. So their existence was practically secure on reasonable grounds.

Theocracy, in its social character, contained the common humane rights as the possible results on a further stadium of development, while its present value as the leading power of the times was its systematic organization. The Hebrews, with the exception of a minority, lost sight of its ideals and became reduced to the low measure of the practical existing condition of the times, and was forced to share their fate, as they formerly had adopted their erroneous ways. The periodical Hebrew literature, partly containing their history, at no instance, subsequent

to the division of the Hebrew nation, conveys the expression of the public spirit, but a minority, loyal to the law of Jehovah, and represented by learned men and prophets, to warn against the diversion of the people, or comfort in times of calamities, was continually in existence, even during their period of exile. Its influence as an opposition, though, was merely individual. Some of the best Biblical literature was brought forth during the most depressive adversities of national calamities. The public spirit may be perceived by the absence of any radical effort to reform, except at a few instances, to reinstate the formalities of the temple service.

Theocracy contained the civilizing elementarity of the times. Social system was exemplified by it, as its principles appealed to the individual conviction. Politically it was Democracy under the preliminary instructions, led by continual revelation of divine ideas containing the happiness of mankind, as they contained enlightenment. As an institution it was destined for more than the enlightening preservance of one nation, since it led by its superior qualities. Suppose it had impressed by its good qualities the surrounding people in the same proportion as the absence of a positive force caused the Hebrews to be influenced by the general conditions of the times! It was a system containing both the spiritual and material elements, and consequently its aggressive character was established as an opportunity subject

to their own initiative, and by morality and an active cultural life, the barbarian tendencies of the times might have fallen for it as a superior power. The probabilities for the success of the age was vested in Theocracy, as the contrary, without any political result, is a historical fact. The kinder agencies of life became inactive and without influence as a civilizing element, while the imperative of war continued the dominating power without any known social issue as a purpose, and consequently without result.

The isolating peculiarity of the Israelites derived not from the divine ideal; it was a matter of circumstance, as mentioned before in this book, and pertained a certain childhood of their development. We know from what happened later on in connection with Christianity, besides the character understood by the term of ideal, that the spread of divine teaching to the heathen people was not accidental, or conditioned by the rejection of the Hebrews. While we have no business to investigate into the secrets of God for the termination of apparent contrasting events, into the right auxiliaries for success, more than we have right to attribute bad results to the will of Providence, there is no doubt but that wherever the good spirit moves there are provided ample opportunities. Failure of the ideal life is caused by prolonged disuse of the opportunities. The civilizing mission vested with the national appearance of the Israelites was enlightenment against ignorance; morality against vice; God against the demons. It was a tremendous effort of divine origin to gain headway by a short line of inspirations and supernatural wonders, of a destructive element which aggravated the chances for a successful result of the human race.

Theocracy fell by the will of the people, and the Hebrew nation failed from lack of system, which was equally important as their selection as a holy people. Its divine property couldn't fall by Theocracy, it became an individual affair under the laws of spiritual life. God wouldn't dwell in the costly Temple of Solomon, but He was their leader and majesty when the people gathered in belief around the Tabernacle which was the sanctuary of Theocracy.

Times were not shrewd enough to have made it a political policy to entice the Israelites to relinquish on their form of government, otherwise it would have been one of the keenest planned stratagems that ever was known in the history of politics, as to its eventful consequences to the people concerned, although their enemies knew very well from experience where the Israelites had their stronghold, and it appears they arranged their attacks accordingly. Altogether, when we study the entire history of this remarkable move through its success as well as apparent failure, it appears as if times fought against Providence; man against God, with every humanly effort at hand to baffle the move. But Providence came out victorious by extending the right to every

nationality or parts thereof to become members of the Israelites, who listened to the words of God.

The theory of cause and consequence is positive and exacting enough to be applied in subjective sense as in the objective; we need not appear to be the judges when destiny carries out the judgment. The objective appearance of truths, even when ascertained to the degree conviction, is not the realization of the same, but connected with the subjective, whence life reveals their essentials by the coalescence of the vitality of the latter, while their logical qualification may be applied, in either case, to the theory in question.

Exemplification performs the agencies similar to that of history. It would assume the office of history, but for the fact that it has become habitual to modify the contemplations of spiritual affairs subjectively, as being the hidden treasures at the depth of the hearts, and a certain normality has become a universal limit. Theories materialize sometimes at a certain limit, and condemn the abnormal. The fact is, that there is no subjective uniformity in spiritual life and no normality in the objective sense, while both may meet at a point of normality which is termed the maximum in subjective sense; the objective is the infinite, and is apprehended only partially. It is the momental and the eternal both, and how could it be limited within theories? When the objective expansiveness of ideas realizes subjectively, the result is called abnormities from a limited theoretical standpoint, and when superstition gets a chance to mingle in the affairs, injuries of the gravest kind may be committed; crimes which seldom come in under the judicial laws for punishment. These were the principal objections which couldn't conciliate the learned Hebrews to the life and action of Christ, and finally caused his murder.

Instead of trying to cut short the "abnormals," they might be made the objects of problems, and solved as such if solvable. The probable solvance lays not in the mysterious when it realizes subjectively; the theoretical veracity may always be found by a logical test. To decide them by comparison from traditions would be, in affairs of original nature, the submittance to the positive reasonable, which would, in affairs of entire spiritual nature, leave them no place on Earth. Knowledge and belief have no other connective than the intellectual life of man. The dogmatic preservance of knowledge will easily become a positive conservance when not idealized for the moment with belief, but when dogmas also establish the limits for any further divine revelation, the movement of such spiritual life is backward.

Knowledge feeds the spiritual life when not crystallized into the positive; as the ideal alone, it qualifies for spiritual life, as the positive will wreck the belief lest Destiny interferes. Belief will not perceive the subjective abnormal above the altitude of the

objective ideal which may be unlimited. The Canaanite woman dared to approach the person of Christ, while the disciples perceived the tactless in her mode of being and attempted to correct her mistake.

Forms for belief would be uniformity of the individual spiritual life, which is impossible, but truths in theories adjust the proper course logically. An underestimation of learning need not be anticipated here, as disqualification, when contemplating the past race of civilization, and comparing the success of it with the apparent failures, but divine enlightenment does not necessarily move in connection with individual learning, while its success as a power in civilization does; as formerly demonstrated in this book. An individual spiritual life is the birthright of man, equally provided for as the organic life, and yet its existence is dependent on certain laws assuming a conditional importance. Look at those ages which had to wait under the preliminary stage of development, and those times it waited for while incarnated in learning, and it will become apparent how the independent factionality of the past disappear in the reality of the present moment, while the ideal alone owns the future abounding in the universal cause — God.

To define the laws for spiritual life is not the same as establishing the forms, but to bring the cause and consequences to the surface; whereas its activity or absence in universal life is unmistakably perceptible. As the subjective, where the different elements of the human intellect may be distinguished, often diverges to extremes of opposite directions on scientific grounds without the possibility to establish uniformity as the fact, the importance of such discovery is the important care of the apprecious essentiality of system. The fact that spiritual life is system individually is not equivalent to spiritual independence; the individual may be the contribute to the objective ideal from the moment it conceived them as the property of belief.

The logic of the true ideas is, then, the universality of the realization of them in the spiritual life which constitutes their relative character in a most familiar sense, while the dissimilarity in its subjective being indicates the same facts; as dissimilarities are supplemental where uniformities are not. System seems to be formed on these principles generally. Nature diversifies in every form of appearance. The relative composition of the Congregation has been illustrated by the "members of the human body"; every one an important part differently designed for activeness, and the system not complete with the absence of either. "Congregation" means one spiritual system only; since the members confess one God. Its ethic force, though, ceases beyond its technical character of organization, when divided on principles pertaining its life issue. That is, its spiritual integrity as a divine executive power ceases by its systematic dissolution and its spiritual force reverts

to the diverse members. Spiritual life is lodged with the individual where the system is indivisible, and the Congregation is the realization of the relative character of all divine truths; the different members disappear in the whole during its executive activeness. A union of belief as a reality and the object of belief universal. The individual dissimiliarities congregating a logical system where the different qualities are modified by a supplemental equality. It is suggestive as to the human family on intimate terms, with brother-love as a principle. It is a practical spiritual power on Earth.

The Congregation is still the indefinite reality, with the same spiritual connective which constitutes a systematic relation between its members mystified as to the properties of action, but it lacks the material element for being a practical system, and its objective character as a divine power disappeared with the absence of logic. When principles are brought in opposition to one another, the logical qualities cease to be present. I have no intention whatever to underestimate the practical value of the many different congregations or churches as organizations, while it is important, and perhaps of common interest, to know that the laws governing systems of spiritual nature may be as insuspendible as those governing the systems of organic and physical nature. The facts that the moral laws are trespassed or ignored will not remove the law, when forgiveness be obtained.

It is an ideal truth that "belief can remove mountains," while it does not mean to change the laws of gravity. The individual interest may be concentrated on diverse occupation and doings within the limit of ability and personal responsibility, while the results of the united effort of many, raise the responsibilities to a proportional exponent. The different congregations have more or less assumed the attitude of a partisan character; and the difference as to some of them is more than techincalities; it is opposition from theoretical principles. Suppose each one of the opposing parts were charged with the divine executive power and used it as a weapon against the sectional opponent, what would be the result? Principles against truths; hate instead of sympathy; the vain effort of man to tear away what was not invented by mortals. The nobility of religion in the ideal divinity is not always a guaranty in the adherents against diversions on the questions which apparently afford the most safety. The church of the Middle Age attempted to wield that terrible executive weapon in a most effective material manner, and became transformed into a mere material organization by it. It usurped the authority to execute judgments in spiritual affairs by material means.

The Congregation with the executive authority is also charged with the responsibility to exercise judgment in righteousness with the same properties as the essentials of its existence: divinity, spiritual

freedom, and brother-love. It used to hold the equilibrium of right, and preserved logic. The Congregation from early Christianity reflects to our age some genuine glimpses of characteristic, although too much embarrassed with the pioneer nature of the situation to exhibit the whole of its life-size in an ideal sense; besides, it lacked the assistance of the civilizing cultural powers of the times to complement its external aspect, and its faculties were so entirely exerted on the principal object, to develop, that the true feature of it disappears in the whirl of times, before it reaches the growth of manhood. Its most remarkable characteristic is, perhaps, the logical strength which as a question of the times was the apparent weakness, at the outset. By its logical strength fell the old forts, one by one. The isolated attitude of the Hebrew church was not a schism; it contained merely some questions of traditional nature, and constitute the only practical passover, or connective between the two eras.

Since the ideal spiritual life owns its center of gravity in the individual, where it realizes its active properties, the executive powers exercised by the Congregation also revert to the individual, and may be distinguished by particular gifts. The churches, as the union of many, are, of course, powers on the issues of their organizations, but as fractions of a system, neither of them could represent it as an integrity, on account of their tendencies of opposition

which removes their logical qualities. I could furnish abundant of theorems for this from divine teaching, but they may be obtainable by any one from the "Holy Scripture."

The existence of only one congregation is, then, an ideal reality; it couldn't realize materially without system, and its practical value is often underestimated from intolerance and prejudice, and consequently its faculties as a power in humanity are not present materially. Its importance to the ideal spiritual life is of individual character. Its spiritual issue always remain one and indivisible.

Epochs will sometimes embarrass the conservative contemplation as to the logical comparisons of divine ideas, because those of traditional delivery might for periods have lived disguised under untimely forms or circumstances to which the new as a future value in the reality of the present moment, may apparently form the most cutting contrast. Disuse, omittance, opposition, and the tendency to thwart and materialize spiritual affairs generally paralyze its developing facilities as the factor of cultural times so that the appearance of the new may find the precedent existence, in reaction on the verge of the common receptorium. Thus, the immortal ideas lead humanity by being present at the right time in the proper forms. The new may sometimes assume the destructive appearance, to false theories and deceptive tendencies of the times, from necessity; not as a consequence of its properties. The perpetuity of the divine ideas is not severed by the most revolutionary epochs; they sometimes resemble the ray of light when these break from a direct range into many different directions.

The history of our cultural ancestry proffers many interesting views from our advanced standpoint. A desire to live the past over again is not the cause for reaction; the laws of evolution produce with times, the alternative of motion which makes stagnation an impossibility, but a materialization of the ideal of life transforms its character to a different element under the same surface of formalities; the infinite may become positive knowledge, and the spiritual, forms. The backward move during times of tranquil tendencies is easier than the vice versa, from absence of opposition; the negative is evasive when not present as a part of a system. The motives for a reaction are imaginary, as the past leaves no such marks of direction contrary to laws of motion; while tradition always points forward, from every significant juncture. Reaction may be evident as an imaginary maximal conservation of positive knowledge; the positive employs exclusively the negative element in man, reason. As an opposition, reaction exercises its strength as a point of gravity, or as a counterweight. If not interposed by a power superior to its own, reaction will not stop until the dissolving tendencies which symptoms generally mark a mature stadium, respire a natural order of things, or terminate a total dissolution, if an affair of cognization.

The individual life may seek an average measure in the social condition, whether this be progressive or reactive, as a matter of consequences; although much depends on the current of opinion as a direct influence, as well as the popularity of the contrasting fractions. The leading opinion, for instance, is the public expression of the general condition of the times, and is responsible as to the consequences of its activity, while it is not to the fractions of different opinions. Society is so closely connected in familiarity that minorities have to share the consequences of the action of the part that has gained popularity; that is, when under the same institution. The individual may be responsible in proportion to its chance to effect influences. modern societies where the motive of action is supposed to derive from the subjects through the most popular opinion, the responsibilites couldn't be the less generally, than the influences. Corporations have no soul, and neither have organizations nor society. The exertion of activity in the public life is then a common individual affair, whence life of religious as well as social nature originates. And the consequences to either side is not the less an individual case. The united effort of a people or a majority thereof may be charged in a few leaders or representatives, but not the moral responsibility, which would be too immense for a few and even for a fraction of it; the individual moral capability is equal to that of its own intellectual capacity, while responsibilities are the reverse of the individual rights. The moral responsibility in societies is like a thousand to one, when Destiny has to adjust iniquities. The standard for civilized life generally should, then, not be sought in the social condition, but in the individual life.

We have seen that the properties of spiritual life, whether brought forth by teaching or divine inspiration, or both in connection, is the subjective affair; the individual is the direct medium for the influential power of its origin and development under the laws of causes and consequences. The right apprehension of the proper means which are at hand in proportion to the general enlightenment of times, or especially gifted, systemizes the human intellect to an integrity; while the disuse of them, erroneous ways, despise, and ignorance dissolves the systematic elementaries and reduce the individual condition in a similar proportion. A new series of lessons from the natural agencies of teaching, and perhaps also of spiritual character, is commenced over again, with probabilities for successful results. Thus life continually seeks a center of gravity by the agencies of the different elements of the spiritual man, and between the adoption of moral, or immoral ways. The misapprehended properties of belief may unbalance the spiritual life

as well as the positive; reasoning alone may dislodge the appearance of an intellectual being.

Why shouldn't the properties of belief attain to scientific qualification when they aspire to the noblest result of life, if not to mention their proprieties as factors in civilization?

By a true analysis of the systematic connection of the different elements of it, we may perceive that universal life in neither form of appearances is not a vital self-being, and then responsibilities of public character will revert to whence life commences in activity in proportion to the rights of influence, as a matter of cause and consequence.

Epochs have two principal auxiliaries for their progress — force and times. The ideal of them, when of the true nature, vivify and establish, while their revolutionary collateral is a consequence of the condition of the times. The new may count in its existence of reality, equally remote in the past as it proposes to own in the future; the difference being the degrees of development. The realization of the new is dependent of present conditions which resolves in removal of obstacles. Material force is generally a matter of detail, when such means are resorted to in connection with revolutionary movements; while the ideal itself contains the nobler means for progress by the assistance of times. When Providence deals with times — and there is no doubt but that the most epoch-making events and coincidence of the

different cultural results were destined by the eternal will of the originator, God — it makes our reasonable comprehension stand still, while the generation involved, through the centuries and periods of preliminary condition, passes review in our recollective knowledge with amazing figures. These incalculable ideal "points of contact" which cause the epochs have their advance guards to facilitate and prepare their introduction. Every tide of civilization was followed by a retroactive reflux, though not quite equal in length, and not in power, to the influctive period; the difference is the result or net earnings which become a delivery to the coming ages.



SECOND BOOK EQUALITY BEFORE THE LAW



EQUALITY BEFORE THE LAW

In our times, there are many people who take great interest in the theory of equal suffrage, but a comparatively few of them recognize the practical force of it in our social life. Society, as yet, cannot demonstrate equal suffrage on account of its surface elementarity which glitters with gifts, callings, and refinements of various kinds, and to which are added as many degrees of personal possession of worldly goods. And on the other side we have commonness, apparent rudeness, desolation, and poverty toiling and scratching for every dollar, with presuming need awaiting in the future.

But constitutional and judicial laws have undertaken to enforce the so-called equal suffrage as far as our advancement reaches; that is, where a liberal apprehension in the people is the vital momentum; in absence of which even the logical laws may become a dead letter.

Some of us are brought up and educated to think in conformity with existing realities of life, and it may be the most easy way to contemplate things at their surface view only, while traditionality modifies the wounded moral feeling or divine belief when they are aroused against oppression and iniquity.

Who has seen the spiders' web and not noticed

how the big insects break through the frail weave to continue their flight of life unhurt, while the small ones were caught the victims of destruction, without comparing that instinctive but significant invention with the network of civilized laws which is the treasure of centuries by shrewd, skillful, and ambitious works of thinking mankind?

These laws weigh on the conscience of society, and the more we have of them, the heavier they weigh. And yet we will not, and cannot, get rid of them; they are the modern defensive walls around every city and community, as well as a protective means to individual rights, and while resting on the consciousness of a people who feel the responsibility of the burden, the imaginary liberty produced by a possible absence of them would probably velocify the speed toward destruction of organized society, leaving unsafety and unlimited outgrowth in their track.

Some people fancy that equal suffrage, when strictly enforced, would be to divide the fruits of liberty equally; that is, to take away from those who possess too much of it and distribute to those who seem to lack the apprecious measure. I would call it equal suffrage when the right of the one individual or class shall not be injured by the liberty of the others. Liberty trespasses the rights of fellowmen easier than even tyranny would do it; because the former possesses nearly all the franchises of the

natural laws in their various forms besides the modern advancement of times, while the latter's preferences are founded on the right of the powerful; having most of both divine and natural laws against it. But if the rights of the one shall not be injured by the liberty of the other, the supposed weaker classes should be on watch for their interests by effecting a powerful representation. Laws are the statutes of continued efforts by thoughts and experiences of the growing civilization. They grow out from the awakened needs or necessities of the very points or instances in life which they are made to cover.

To write laws which own the rights of existence and force in the future is the work of genius, but the motive for such law works is not generosity nor mercy; it is urgent necessity.

Lykurgos, Sparta's famous lawmaker, wrote laws to save Sparta and make the existence of aristocracy possible at the expense of its neighboring tribes of the same nationality or ancestry; and at the sacrifice of at least five times the number of free citizens, of the Helots or slaves. Those laws, which undoubtedly contained much wisdom, might in our time, in a strict concrete sense, be explained in one sentence of American language — be good to yourself.

If laws are brought forth by necessities, a mixed representation only could satisfy the idea of equal suffrage; for necessity may have the tendency of looking out for oneself only. Laws may be likened

to fences, and a person looks for his own interest when building fences around his property.

If equal suffrage, then, means that the right of one class must not be ignored by the liberty of the other, the logical solvance of this question might lay in the practical way to let all classes and sexes be fairly represented, so as to take care of and watch for their own interests.

Lykurgos's laws, which have been praised for their stable character, owe their strength in their familiarity with the national policy which made them possible of enforcement, because they conveyed the franchise of supremacy to the Spartans over every other tribe which was made subject to their conquest. The elementarity in the Spartan character was a desire to rule, conquer, and develop, hence the submittance to those iron rules which at the start had no roots in the life-loving Hellenic element. The Spartans were a powerful set destined for the future, but Lykurgos's laws were not logical, nor righteous, and could not own the future; they incarnated the nation in an iron case which finally caused its petrification and death. The thirty thousand free Spartan citizens who undoubtedly dreamed of ruling ancient Greece became so many slave-keepers over more than fifty times their number, and finally they were reduced to a life-guard for their own existence.

There is no doubt but that Lykurgos's laws were the true expression of the Spartan character and

national life at a certain juncture of its development. The very exigency which brought forth the necessities to establish a systematic rule of order, and the personification of those necessities was Lykurgos. the chief fault with the development of the Spartan national life was not the necessity which found their expressions in Lykurgos's law system to preserve strict sobriety by severe prohibitive rules, nor the decided effort to ward against introduction and mixture of foreign element; the latter was probably an urgent question of the times - we know some similar lawful provisions were made among different Semitic tribes to preserve strict nationality. Not even their tyrannical treatment of their subjects or conquered tribes, at this early development of their national existence, has the counter-weight characteristic of the nobler qualities of liberty, although it may, from a point of view of later times, be considered the darkest spot on Spartan history. But when we contemplate, for instance, how the invading Israelites into Palestine treated the conquered tribes which fell before their mighty force, we may find that the customs of the time solve this question.

The chief faults with the Spartan national character seems to lay in their conservatism. Lykurgos's laws, which were made a fence of protection, to preserve the integrity of the nation, besides statuating rules for every citizen, for a systematic training for manliness and endurance, also contained the seed for

the nation's destruction. While surrounding nations and tribes bent to cultivating influence of times, and allowed themselves to receive impressions from foreign culture by a constant contact with other civilized nations, Sparta continually for centuries kept its iron heel on the neck of its unhappy subjects. To be conquered by Sparta was to the concerned hopelessness for an indefinite future.

Besides its customary ways of depleting those conquered tribes from every means of protection, by tearing down the walls around their cities and burning or otherwise destroying their ships, it had the demoniacal agility of continually watching that those unfortunate people should not grow again to strength, and its endurance in that regard is so astonishing and revolting to ordinary humane feeling that, historically, it cuts the heart clean out from the Spartan nationality and characterizes them as an organization of demons. Its national sin, and also its punishment, which finally ended in national destruction, may doubtlessly be attributed to this, their foolhardy resistance against the natural development of times.

On the other side is the Spartan heroism and famous athletic development, the bright and direct consequence of Lykurgos's laws, and these facilities kept their aristocratic conceit always at a standard.

Sparta's production and preservance of scientific and artistic treasures have not given much matter by which to trace the nobler sides of their civil and spiritual character. Their habitual easy mode of private life was apparently not fraught with the mysterious blessings to conceive ideas pertaining the tender sides of life. While Athens went through a period of superfluous production in literature and art, Sparta seems to have been hard at work exhausting its resources with plans and efforts to destroy all possible rivaling tendency of its sister state, and the wreath of hegemony was awarded it at the culminating point of its national history.

With a modern self-governed people, individual rights as to classes are supposed to be vested in their national constitution in the same degree as the laws impose duties. If this is true, classification would be theoretically out of question. Equal suffrage would then contain the definition of political equal rights by sexes. But if you inquire among the practically well-informed laboring classes, for instance, they will reply unanimously that equal suffrage is not yet in force as to their political attitude. They will consider their standing limited to the right to vote, while they seem not to weigh the fact that the right to hold office should be a consequence.

While this is theoretically true, their contemplation is practically correct; for their social standing, which classifies them as laborers, has deprived them from the influence, if not from a suitable education which might be considered necessary to fit them for an office or for a representation in the assembly. We might

term it thus: The rights which are conceded them constitutionally may be withdrawn from them socially. They all have their cables fastened at the formidable mooring called constitution, but those who are being classified beyond the high measure of influence could not warp themselves up by it; hence by keeping it idle and useless always on the bottom, they finally do not even recognize its real existence.

Since equal suffrage is still a burning question of our times — a question which necessity calls up for a solvance at every opportunity - I would like to encourage all those who suffer from being socially put beyond a practical reach of the apprecious rights, with the suggestion: Try to represent your interests by your own representatives. If you doubt your right to do so, just hand in on the cable, and vou will soon find out whether or not the other end is fastened in the constitutional mooring. If finding this to be correct, it would still be deceiving to think the social question solved thereby. To own a right which could be made no practical use of would offer but a little comfort or satisfaction. It would be something like owning a deposit in the bank which could not be actually drawn; it might be kept there for a lifetime, and you might go by there every day and see through the windows piles of ready cash, while you might be thrown into urgent need for a means of subsistence. As to the political condition of certain classes for whom equal suffrage is the question

of the day, it might further be remarked that, if the existing order of things should be wrongfully adjusted, it might form a necessity of vital importance which should call up all those whom it might concern to watch for their rights, establish the condition wanted. It was on call of necessities that laws first saw light.

THE WEIGHT OF THE LAW VS. WEALTH

Since the constitution with a modern self-governing people makes no classification, causes of private personal character have divided society into its present state of condition. If society was divided into two parts in two different directions, and the rays of bright sunshine were continually pouring their light into one part while the other was left continually in the shade, it would make a rather descriptive picture of classification among men. It would illustrate earthly happiness and unhappiness; or the contrast between the joyful and the gloomy life. While the dividing lines, socially, are not notably drawn so sharply, personal influences gain their center of gravity by scores of means and classify themselves by imagined difference of degrees, one above the other. The most well-written laws could not throw them forward into equality, until their arrival on the brink of the grave. But good laws, and plenty of them, might protect the weaker classes from possible iniquities by the stronger ones, and they might

prevent that the birthrights and constitutional equality should not be stamped out with either class or individual. This is under present condition about as far as equality before the law will carry on. It is evident that the stronghold of our law system is concentrated as protection for property and other personal possessions of various kinds. The possessors of those properties have then comparatively more protection than the non-possessors, and this is regarded necessary in order to establish safety for all emergencies. When influences thus are gained comparatively with the accumulation of property and the latter is guarded by the stronghold of the law, it may be easily seen how classification is established by the most active and lawful mediums which keep organized society together.

To whom is due the credit, or who are guilty of the blame for the present order of the social condition? Equality before the law is as yet an absurdity. The law and traditions are supposed to cause the sharpest dividing lines to be drawn between classes; the former concentrate its stronghold as defender of personal honor and property, and the latter create influence. Both together would, if not modified by divine teaching and enlightenment, build up insurmountable class-divisions. These thoughts are so well rooted in the apprehension of even the foremost cultured people that any considerable change by a forward movement may be anticipated only

remotely. We might exemplify an instance: If two persons seek lawful satisfaction for injured personal reputation, one of them is the possessor of wealth and influence and the other without either of these apprecious circumstances. Both may have similar causes for their claims, but a jury would invariably award the greatest damage to the one of wealth and influence. Natural or bred injustice of thoughts may not be the real cause of such contemplation; our judicial scholars are supposed to keep at the middle of the road in their line. The existing conditions have been drifted into by circumstances, and by the by, they become customary which smooths the surface and time wears off the irregular objecting and revolting tendencies which are the opposing and suffering element. Like the constant works of the never-ceasing surf, finally smooths the rudest cliffs by wearing off the irregular projections.

While the ambitious, forward-striving individuals of all classes may use and seek the benefit of every lawful circumstance of their being, the means for progress socially should not be sought in the present circumstances of our existence. The ancient nations which at different periods of history made such strenuous moves toward the unknown which we call progress, and which examples we both instinctively and purposely seek to get a true picture of, failed and became lost historically, because they sought this means of salvation outwardly, or became fortified

in their own self by lack of interest and from a dying vitality.

Liberty cannot really be established by laws. It is made possible by removing as many traditions and laws of past importance as circumstances would permit, so as to leave it room for a practical existence. The danger that liberty in certain classes or individuals may trespass the rights of others is not always removed by laws; a somewhat even representation of all classes seems to be the required facilities for keeping liberty. This is what many look forward to and call equal suffrage. But it is not liberty itself.

It cannot be kept by rules or laws,
More than by chains and cages;
Sometimes when tyranny triumphant thought it
beneath its claws,
Was it on flight and away—O, for ages!

One of the vital points in self-government should be a continuous exercise toward equal suffrage; hence, a condition contrary to this tendency would disqualify almost any people for successful self-government. You may argue that the equal individual constitutional rights ought to be broad enough ground for any kind of government. This would be true if equal rights contained an equal chance for practical life. But we note that a certain portion of citizens collect around their wealth and influence — both lawfully — which make power. This power may be used

to considerable extent to the disadvantage of their less favored fellow citizens, all lawfully. If these should lack the proper qualification to counterclaim by some influences in their direction, a disastrous condition may be the result; the center of gravity could, on the contrary, not be kept as a moral condition of affairs, and if this center of gravity is to be kept by the force of material law, the flexibility which is essential to self-government is gone, and that form of government may be present by name only. Aside from the principles of free government, the necessity deriving from the above mentioned state of affairs has brought forth the theory of equal suffrage as a remote but coming remedy.

Now, as to the remedy, there might as yet be ground for different opinions, but it could not be untimely or unobtainable if it contains principally the logical thoughts to be on watch for the interests of their own — that the liberty of some should not trespass the rights of others. It would be less important to specify the different individual rights in a republic; these are supposed to be lodged in the constitution. As a contrast to these facts, I will remark that some of us know enough imperatives of life to satisfy ourselves of their existence, in the midst of what we style political freedom unrestricted in thoughts and belief. And as to the limit of our individual rights, it varies as to the advancement of times, or contract and expand according to con-

templations. While a total deprivation, by class or individual, of those rights could not be thought possible under normal conditions, it is where reduced to the least possible, by distracting from one side and applying them with circumstances on the opposite side, that society commits the grave and inabsolvable fault. Responsibilities on this territory are unmistakable, because it undertakes to distribute the apprecious consequences of liberty equally.

To benefit the present condition, with the view of modifying an undercurrent tendency of trying to get even by means of the second power—in the human being—it might again be suggested most urgently: Try to represent your own interests by your own representatives.

The equilibrium of rights is not maintained by a nation's law system, even when it shall have been subjected to a modern revision. Traditionality is still the backbone in almost every law system, while the equity of rights should be sought in the wide-awake comprehension of a self-conscious people under the influences of the stirring of times. Characteristic dissimilarities and circumstances make the apparent difference, nationally. Solon's laws, which are supposed to have been the true expression of a democratic Athens, guarded the individual integrity of every citizen, sought to provoke personal progress by encouraging an independent feeling which developed the more free and noble human faculties.

We may attribute the astonishing development in arts and literature indirectly to the public national consciousness expressed in Solon's laws. But they could not revive Athens politically. The new elements which might have vivified their civilization were reactionary in the direction of aristocratism, influenced by continual agitation from its surroundings. And Athens finally fell in her struggle of self-defense, like the wild hart, which may retain a high record for endurance and swiftness in the race among the animal world, finally is overpowered by a pack of greedy wolves.

The famous "Roman Rights," which may be rightfully styled as the cream of Oriental wisdom in judicial sense, is made a delivery to our times as a result of the modern and general study of the classical languages. It was adopted and brought up to our modern times, as an outcome from a search for a suitable scientific form for a needed judicial system. But aside from its formal usefulness and possible eloquence, it also transmitted to the coming generations the tendency of reaction. Lest somebody could demonstrate that conservatism is a consequence of inabilities to be equal to the exigencies of the times. It creates a miserable feeling to think that we should, for instance, feed on the production of nations whose reminders are in ashes or oblivion, and whose language is a dead letter. Still, history shows long periods of apparent spiritual deprivation, and God only has the power to move the light of civilization forth and back, and it is left to the human reasoning to investigate and try to find the cause for the destructive reactions or dissolving elements which terminated the results. But it is not unlogical to suppose that a more or less degree of deserted ability in a nation's spiritual life comprising many or few of the ordinary scientific branches; the cultural productive ability of the period, may be caused by a strong conservative tendency; to look backward. Who cares to carry on a struggle for treasure when he contemplates himself wealthy before, lest he has turned avaricious.

Inherited wisdom as well as traditions is necessary for a healthful and normal contingency of civilization and some of the technical branches have gained practical stability for indefinite length of time. the danger seems to lay in the facts that whereas most of the inherited treasures of civilization, with the exception of those which are characterized as divine ideas, become circumstances in the real existence of life, and when applied as life-issues, it would be absurd to think that man could live them over again. A practical effort to do so would be to support on them. Our circumstances, for instance, may give our individual being a more or less legible impression, but they couldn't be made essential with our life. It seems to be unmistakable that some of the ancient people which owned the lucky share of

being the representatives of the civilization of their times, through the period of their existence, which is notably observed to be their declining scale, threw the whole weight of their national existence or their center of gravity on their national-social circumstances. If these were of a less favorable sort to the condition, calamities followed which finally ended in a historical removal from the scene.

It is true that one generation produces spiritual treasures for the coming one. History teaches and warns, but it cannot repeat itself. When it tries to, the times are on a backward move; it is an axiom that a standstill in civilization is impossible.

Reaction is a consequence when a people omit to live up to, or cease to regard the principles supposed to be the problem, which solvance may be characteristic with its being or existence; and it becomes a punishment when they directly or indirectly put to silence the defenders or advocates of those principles. But only the leading people perceive a calling specially connected with their presence, while others see the maximum of duty and activeness in a timely performance of the emergencies.

Our general law system when applied in the real life with a people where the individual interests are alive and active to a high degree, may still resemble the spider's net, at the very instances where transgression is fraught with dangerous consequences. We know from practical life that the spider's net allows the big insects to go through while it catches the smaller ones easily. It should not be misunderstood that I would try to represent our law system as a catch, lest it should contain such facility at places where it would prevent any one from going. The practical point is easily seen by those who are familiar with the every-day life, especially at places where the situation transforms into real performance; the prisons throughout this country are already too well attended by the unlucky subjects of our fellow-men who came in contact with the law. And several times their number may suffer as a consequence on account of their natural connections with the former. Society develops under moral and lawful circumstances a tragical condition which we have grown so accustomed to that we shall finally regard it a necessary evil, unless some radical means might be applied to turn the tide of lawbreakers into loyal citizens and in the meantime not allow the big and influential trespassers to escape where the less favored ones are caught.

It is the result of a fair consideration to say that the heavy weight of the law is put on the shoulders of the weaker classes of society, while the protective power is concentrated mostly about those of wealth and influence. The temptation to trespass is bred and brought forth at nearly every juncture of life with these less favored classes. From their very childhood their moral character was probably not scarcely com-

menced to be formed when they, from necessity, were brought in contact with comrades already hardened in the art of evil doing. Some of them had to strive hard for a mere means of subsistence, and the thought of apprehending by illegal ways something to better their condition was perhaps the alternative, if not the principal occupation of their mind. And those who have families dependent on their abilities to earn, and probably thrown out of the position which only brought a scant living while it occupied most of his personal abilities. There is scarcely place for criticism when under such circumstances a choice between allowing the innocent to suffer, or deciding the risky step of trespasses balances equally toward either side, but the consequences of facing the law when thus caught twixt its claws is nearly equal to death for the unlucky one concerned. If one would investigate individually the condition of those classes supposed to be at the bottom of society, it might be discovered that nearly every utterance of their natural instinct, from childhood up, is a temptation to trespass law and order. If this be true, the law will proceed with the rest of their individual self, and destroy them entirely. The law builds up safety for the loyal and destroys the trespasser. Hence the heavy weight of it rests on the shoulders of these unfortunate ones, and is at the same time their worst enemy until death finally relieves them. They easily notice that the law helps

the more favorable classes, and why not help them, in some way or other? And they may lack the moral power of self-criticism to distinguish the real cause.

It is known to many already that the law cannot save where it punishes; the effect of its latter performance is entirely to the contrary. It used to be a problem why the demoralization among prisoners is so general. The power of the law blunted or destroyed their connection with society and the apprecious feeling of oneself — liberty is not foremost with certain kinds of people.

The parallels drawn by the constitutional right at the outset, which give the impression of brother-hood and entire equality before the law, is here widened to an impassable abyss, apparently, and yet it can be bridged by two powers equally strong, perhaps, but entirely different in character and in ways and means; one acts free and voluntarily and the other imperatively. These powers are called brother love and death. Both and only these are as yet able to venture a connection across that awful space which opened up from necessities of social circumstances, and are cultivated by a keen observance until to-day.

Watch the ladies' aid societies, where they are active, and you will find they know how to enter the space which divides them from the unfortunate to whom the charitable works are principally directed,

and even the doors of prison swing open on their sturdy hinges on suggestion of this charitable power, and some rays of sunshine will sometimes be allowed to penetrate into the gloomy lockup before the doors close again.



THIRD BOOK

FREEDOM OF FORM

A BRIEF REVIEW OF THE LITERARY CONDITION OF THE PRESENT AND TENDENCIES FOR THE FUTURE



CHAPTER I

Most of our literary productions of a later period, comprising the present time, have entered into one even tranquil gauge where it flows monotonous and noiselessly across the immense plain of times carrying on its surface the entire contents of thoughts mostly in a finish of minute regularity which mingle into a compound with the substance of sweet and pleasing mixture of ability and fancy as it more and more contracts into a narrow space between the imaginary high tone facilities of life and an universally measured reality. It is impossible to assert at what rate of speed this current flows; for where one perceives swiftness to satisfaction, another may contemplate stagnation, or even movements contrary to the laws of motion, which, if true, would indicate a serious record when compared with other branches of the civilization of the times. When any one has tried to bridge the above mentioned extremities, it was done at the risk of the existence of the author, and the succeeding representatives hesitated and shunned to enter into the predecessor's track; especially when the latter's wrecked effort still remained in fresh memory. Is this condition caused by the writers' faults or inabilities? There are no technical grounds present to prove, neither; the popular tendencies will

generally fix the writers' sight and practically determine their direction by the use or disuse of their productions. The taste of the time will thus become the leading momentum, and the writers have the choice to follow where they may have the opportunity to please, or else, perhaps, read their own doom in a blackmailing expression, which, though, thanks to destiny, is not always equal to oblivion.

If the public was thus exercising a criticising authority, it would be entitled to its leading attitude, but fact shows that this is not the case, for criticism, when properly administered, throws light and shows the possible fault as well as the preferences, and the authors and artists will, by its action, receive a healthful and natural assistance from the people which they are entitled to as a spiritual compensation, since an understood connection between them is supposed to be always in evidence. But criticism, in its natural course, never kills, or else authors and artists would be independent creatures capable of an existence against all odds, without connection with the people they represent; or how could the people deign to kill a part of its own; the foremost and apprecious part!

Others may have the authority to determine whether or not we should readopt the ways which have been trodden and even paved by the times which have passed by. As life will always assume forms at the best of convenience, it will depend on the present qualities and abilities for progress, while

revival of ideas may be progress at the same time. New thoughts may sometimes clothe in old forms and yet appear as original as on their morn of creation; and on the contrary, ideas of long standing may revive in new forms and retain their original qualities.

Some people shudder at the smoking battlefield when the force of power has withdrawn to give place to its relaxation into the ghostly stillness which partly and gradually transform into the stillness of death. The material sacrifice thus sustained may be of a mere momentary character; as nature through its facilitating continuation of life is ready to restore the damage, but the spiritual desolation following the absence of leaders in the ideal life, which generally comes as consequences of the people eliminating from them the liberty to act from the virtue of the impulsive power which may be characteristic and original with them from the laws of order, is a far more dreadful condition than the one formerly mentioned. It is the haughty spirit of times that in view of the magnificent material success which is merely periodical affairs, becomes materialized and centralize nearly all their interest and desire for happiness of life on material grounds, with religion as a future, but certain rendezvous to fall back on.

The blessings of civilization may easily transform into a divinification of the circumstances of life and people grow habitual in the indulgence of them, and to fear them above anything else for the sake of evading coming in an opposition to the tendency, and some make sacrifices of what may be essential to life itself as a spiritual being. A periodical downhill run or speedy development of material success may be easily participated in, while the same may not contain the genuine progress which earns for the coming generations, but is really the consequence of a time when they were obliged to fight their way foot by foot; day by day, and look carefully from one year to another.

In a practical way it might seem only proper that the people lead the current of times, as it might indicate a high degree of common culture (I have no particular reference here to the political life where the people govern themselves and assume the responsibilities), but when the people generally grow careless as to the leading power in spiritual life, it indicates an exhausting absence of fear for the superior power of destiny, which condition may prove serious at any period of future. When the people say to their preachers, "Preach for yourselves," and to its teachers, "Teach yourselves," and to the prophets, "Prophesy for yourselves," then the end will come.

The scenial performances at the present in one of our great cities, renown from the past as to learning and scientific qualities, is mostly reduced to scandals and absurdities devoid of all artistic and representative qualification worthy of the civilization of the times, but the people go there to laugh and

enjoy and thus lead the poor wrecked actors into scandals and rascality without hope as to their future of any artistic production worthy of the dignity of civilized mankind. Their performances become simply a promotion of scandals and slander, and their mimic, monkey-works. The spiritual part of it, which should produce and keep art alive, has yielded to the material part and it grows to be a matter of paying business only. If the people would exercise its nobler facilities for a fair and righteous criticism, it would, in consequence of the moral power and relation to every spiritual faculty of life containing a living feature, help them to a representative attitude as a minimum.

Publishers are generally led by the people on account of material investment, and risk pending success resulting to their business; the leading ones, though, have always obtained the foremost success by being able to shape the circumstances by the facilitating power of the proper moment which may receive the impulsive motive from themselves or others. The people understand, as it is a part in the affair, and the situation is carried. While the reverse order of things becomes the reality when the people shall determine beforehand what is wanted and not wanted, and finally nobody would dare to exercise the freedom of spirit in either inspiring or admonishing manner, and the declining road toward destruction would be entered upon.

The press, which formerly was declared free to all the world, is to-day, perhaps, more bound than any other medium of civilization, and from necessity, if we look only to the business part of the institution. Man will always fear the most popular power in his apprehension whether such power belong to this world of matter or the eternal world of spirit, and the conviction that sacrifices may be scarcer than we are ready to admit; while sacrifices as a choice between the true and false are becoming mostly a deceptive fata morgana.

In a discussion as to the propriety of the different literary forms in practical appliance to the present times, an editor of one of our metropolitan magazines declared that "any matter in the form of poetry would not be considered favorable for his paper." Now, whereas it could not be expected to find a poet behind every editorial pair of spectacles, and neither in the average publisher, the condition was plain enough as to his personal opinion, but how about the public? Did that man make a justifying distinction between one of the most civilized people of the times and the islander inhabiting the Pacific Ocean? Hardly, except for the characteristics of the different language. The question may be more easily solved if we investigate whether or not life generally or with the diverse nationalities particularly contains all prose, or prose and poetry both. Why should the American people in its spiritual characteristic of the AngloSaxon language be more devoid of poetry than those retaining the original of that language on the other side the Atlantic Ocean? It couldn't be on account of the stepmotherly conditions of the country or other natural circumstances tending to make life a monotonous gloom which only knows one channel through which to breathe out its joys and sorrows; only one form to clothe its spiritual decency into the prose and nothing else. One instance, the one alluded to couldn't establish the conditions, but a tendency prevalent in the eastern part of this country seems to bend the literary circles of that portion all one way to a persistency of a "boycott." It is not a tendency of the times, nor an onslaught of practical Americanism, neither a particular direction of future propriety, but it is a punishment for formerly committed wrongs against those who may have been called to watch for the right display of the diverse spiritual facilities bestowed and originated by the eternal God who invented continuation of life in diversification of the multitude, and permitted civilization generally to appear in more than the one garb - monotony.

In my opinion, there is no doubt but that the American people, as well as any other cultured nation, is bent for poetry wherever life be allowed to develop the spiritual facilities through the natural and unadultered contemplation of what is real and worthy to the human race. The production of diverse kinds

realized through the calling of different individuals, whether of artistic or scientific nature, may be a characteristic of the people itself or a representation of its spiritual properties, and there is no cause for alarm that there will come too many of such persons. It would not be well if the condition was exclusively joining by the entire humanity in the chase for wealth, although a limited quantity of it may be understood with all to satisfy certain imperative demands as to the comfort and happiness of life, while the philosophers are capable of showing that values in different degrees are present in the production of the spiritual nature as well as material, from the noble metal to the insignificant but useful article. And if the people at large should turn poetical, what harm could it cause as long as there are plenty of the prosaic appearances, perhaps more than enough to counterweigh the former, and it is characteristic by the fact that poetry never grew habitual with any human being. On the contrary, the difficulties containing the reverse side of life generally involving the adversities of common nature, discount every virtue so far manifested, to keep a center of gravity.

It is an easy matter for a few favored to exert a negative power for bucking the efforts which should reach out over the present or extend beyond the narrow sphere to which they may have limited their measured ways and contemplation, but the life behind the curtains has a claim to our attention as well, if we are in earnest to try to fulfill our calling and do it in conformity with the requirement of times and the will of God.

If a standard condition of life was demonstrated by the standard of civilization of the times, then the genuine attitude was being obtained as a maximum and appearances of minor importance to the whole, would constitute a branchial multitude of irregularities of a haphazard origin, leaving their causes on the verge of conjectures between Destiny, chance, and the free effort of man; while they, as condition, being favorable or disqualifying, might exert toward and receive influences from the principal leading standard condition once obtained. But the whole of it would lack the qualification of system solvable by thoughts and philosophy. It would be more chaos than system on account of the contradictory appearances of the many different conditions of life. But the whole of life, when clothed in the advanced civilization, cannot be chaos if we believe in Destiny's guiding power and provident foreseen, and yet reality forces upon us the fact that practically the result of an investigation will lead to the discovery of contradictions in nearly every branch of it; the individual interest and contemplations, as well as that of the different classes, intercept and cross each other, if not in direct opposition, at almost any juncture of practical life. Then the leading impulse cannot come from the people at large (which should not be misunderstood with the condition of order when the people exercise the sovereign rights and power of government), for the people at the very best of efforts might be at a loss as to the proper choice of the leading current of the times, if otherwise the different opinions could agree on one; even the most important questions of spiritual life are taught and believed differently, and theories are established as truths without being tested by their logical qualities. Yet the people, when awake, may seek eagerly to obtain the truth, and sincerely wish and work for being on the right side; remembering those who have brought the precious sacrifices for the maintenance of what they contemplated the truth.

Then the leading impulse to all spiritual life must originate from without man, which would principally disclose the fact that God is the leading power as well as the originating in the spiritual realm among mankind; that is, when truth realizes through the apprehension of man, and thus inspiration and talent becomes the medium of authority or exponent means.

The different styles of forms as the expression of thoughts are not the ideal part, as to the choice of either; it is the practical detail offered by the different characteristic, as, for instance, the dissimilarities of language do not become a hindrance, for diversifying the forms and expression of the same ideas, to those being particularly familiar with either; while one person may be master of several languages,

he may not be the master to express equally well in all of them.

Music, for instance, is a well-established and popular art, and perhaps the highest degree of scientific poetry. If a tendency of times would try to enforce a connection of the scales of tones with a text of prose, it would be considered barbaric throughout the artistic world, and it might not yield to an opposite leading tendency from the people. But as a matter of consequence we will arrive at the same point if they shall be allowed to boycott the writers who may find it convenient to prefer that particular form of poetry. Those publishers who may not possess the qualification of a literary turn of mind, or couldn't take the pains to regard different talents and gifts with the different authors, practically yield their callings to indifference.

Poetry generally conceals the essence of thoughts under a more or less transparent cover. Music expresses to the soul thoughts without words, but they are understood, because there is an equivalent facility present with the audience, more or less apparent, as to the different individuals, but always a natural characteristic. Both organic and physical nature contain poetry, even through their silent appearance. Who would think it proper to tear away and trample under foot the flowers and lilies which grow among the grass, because they could not transform into the kernels which constitute the useful stuff for food and

contain a value in money's worth, while in their natural capacities they may be destined for making some important suggestions to the human soul, the masterpiece of creation?

If nature, in the lower classes of creation, produces poetry, why not, then, the human spirit be allowed to? In the affirmative, the people is wrong when it boycotts the poet for the sake of his poetry.

It is a fancy of ease to put the contents of thoughts in literary production all on the surface. This must be the cause why the taste of the times is growing prosaic; it is different with the character of speech, when the expression of delivery and reception of thoughts are instantaneous and momental. But in writing it is not the most cultivating to the mind to lay the entire contents of thoughts on the surface. If done purposely, it is a strong underestimation of the abilities of the readers, and it limits their thinking within a contracted measure, while it obstructs their. range of possible imagination. Prose in that easy style makes the contents ready to devour in a moment and the readers ready for the next, and when it grows to a habit or tendency marked enough to lock out the forms of poetry, it may be the consequences of a general misapprehension of the literary freedom with the poets, which reverts back on the people in the form of stupefaction. It was in this nature of the subject I formerly alluded to the publisher of Harper's Weekly in his anti-poetism, that he did not seem to make

a justified distinction between a leading civilized people and the barbarian islander, whom almost anybody can lead that is shrewd enough to conceal the truth.

Since a monotonous form in literature is not natural, the modern tendency of it cannot transform the particularly bent portion of the people to a prosaic character; it may to a certain extent form the laws of influence, as one particular faculty of the human soul may be developed at the expense of another, but those retaining their poetical facilities are then driven to reaction; to seek a suitable form for their desires from the ages of the past. In fact it is mostly those that keep poetry a living reality when the poets of the times are forced to the forms of prose, or else it might long ago have been exterminated from modern literature.

The conservatism of the churches has thus earned the credit of saving much genuine poetry from vandalism, and this has gradually afforded a forward impulse to a steady development of the art of music.

History has not yet, throughout its record of the human race, observed any period when talents and genius were too plentifully represented, and that may be used as a safe conjecture for the future also. It is true that a practical turn of mind generally will discount from the poetic side of life and establish realities as the maximum, but reality is hard to arrive at as an average measure and a leading tendency at the same time. except, perhaps, theoretically.

And why should reality contain only prose when nature, as we have formerly seen, is not devoid of poetry? The cold and stormy winter transforms into the mild, lovely spring, etc. The child that weeps to-day may laugh to-morrow, with equally true ground for either, to satisfy the condition.

When fiction tries to illustrate the poetry of life in the clothes of prose, it is seldom striking at the reality, but for the exception of a certain realistic direction, if it aims at reality alone in either of the countless varieties of life, it runs too much risk of falling in unpopularity, which is another proof for the leading power of the taste and fancy of the times; and if it seek to follow an average normality, which is the general tendency of the present times, it will cease to be true in proportion to what it diverges from reality, because the average normality of life may not as yet have been found, and an ideal maximum, if sought, might partake but a fractional portion of humanity and of life in its true appearance as the leading power of civilization. When those who shall have been taught from the two latter directions shall try to facilitate life in conformity with the teaching, they will stumble over realities which they are not the master of, and if these unforeseen obstructions become frequent, they will soon throw the whole teaching overboard. There will always be run a more or less risk of foundering when the life measure is bound in the material side of it.

To establish rules for forms would be difficult, even from the leading attitude of authority; to establish the supposed proper ones, might lock out others that perhaps would facilitate a successful effort for certain talented characters. But the choice by authority seems to have more right to lead in these affairs than have the fancy of the times. Public fancy may grow tyrannical if it is allowed to work mechanically when it tears away, in its wild run, authority in the capacities of both writers and publishers; while the public may always retain the leading tendency as to the direction and weight of popularity. Although the genuine is not always the most popular in either essence or forms. As Prof. McCallen used to say when he suggested sobriety to his scholars: not always the best ideas that laugh."

The ideal of any genuine spiritual production should be accredited with a leading quality from its divine origin. The ethic contents is of divine character, and is always of whatever nature, the offspring of the ideal. Our religious theories are only slices which have been cut loose by a fair consideration and selection of the brightest and clearest revelation of the truth by inspiration and gradually formed into dogmas and systems, while the wear of times and vandalism have exterminated the other; may be those were to a certain degree the scum it set off during the passing test of different contemplation and trials of the ages of its existence. The new which were

gradually introduced and adopted were enforced by the mighty hand of Destiny, which shows that the leading motive in all spiritual appearances or productions originates without man, through certain persons whose capacities are always matched to the essence and character of it, for its realization. The technical parts are natural, and belong to man, and are facilitated through talents, gifts, and genius. People generally are inclined to contemplate the genuine from its distinctive side of popularity, which often will become the misgiving point, as these characteristics will not always coincide in spiritual affairs. But popularity has its strength at all times by the alliance of almost every pleasant material preference, and its immense influencing power will easily assume the attitude, instead of the leading authority of God, even; or in concurrence with that impulsive motive which leads systematically the principal currents. of civilization. It is logical that the spiritual God should rule in the spiritual realm. Life without the leading guidance of Destiny would be chaos, and contradiction would issue from every adversity in the human life which could not readily be accounted for. Some Christians are inclined to disqualify the spiritual character of everything that appears outside the Holy Bible, and it is generally caused, where superstition is not present, by the fancied anticipation that something of a particular forcible character is especially connected with the inspiration of truths.

It is correct that truths own the force to an imperative degree; but they will perhaps not establish with the force which seems to be generally anticipated, on account of their spiritual nature. Their appearance looks like a choice between the acceptance of their apprecious properties and the consequences of their rejection. And there is literature besides the Holy Bible, church creeds, and theological canons that possesses such qualities. Homer, for instance, facilitated a high grade of cultural life, with a strong, though heathen, morality, by the ethics of his poetry. The true morality was revealed by him under the disguise of imaginary causes; while that disguise yet concealed the spiritual truth with the true cause. But the Greek people never grew beyond his authority, with all their fanciful arts and science and powerful national life generally.

The flexibility of language expands and contracts in proportion to the meager or profuse presence of spiritual life, and it is a very doubtful question if it will reach the higher development in the form of prose alone. It may, through certain personalities that are especially gifted in that particular way of expression, and talented minds might come in future capable of developing the forms to an extent not yet on record. Judging from the numerous popular writers of the past, whose works are still in our possession in different languages, it is easy to note that a well-expressive and smoothly finished

form of prose may run through comparatively narrow spaces of wording, while the lifeful currents of thoughts in poetry will hardly find room enough for their free run of expression, in otherwise well-developed languages. It is a question which learned philologers may solve whether either of the classic languages had attained a higher degree of development than the most cultured modern ones have at the present. The difficulty of translating some classical originals and retain their entire characteristics seems not to derive from the richness of expression in the classic text, but in the difficulty of assuming the peculiar original life-activity of the situation. The spirit cannot be retained by forms, and a true translation of any dead language, and a proper and substantial conveyance of ancient life through languages still spoken, depends a good deal on the translator's or reader's ability to vivify the spirit of the author with that of his own. These facts will indicate that form of expression should not be subject to fashion or tendencies of periodical stability; for life, as to the contents, must have freedom to assume the most natural form to facilitate the true characteristic. If talent and genius are not qualified for the leading authority, the public will bind them over to the coming generation, and in the mean time lead, by the tendencies which may have gained the fancy of popularity, or the true merit of popularity. Popular opinion is the great commutating means for leading

thoughts and ideas of almost any nature, and in an equal degree the retroactive medium for reaction, if the wheel of times ever become reversed; it increases the speed of the leading spiritual movement either way. Hence it lacks the quality of authority in spiritual affairs, but when it renders judgment in political affairs, it is popularly the highest instance for an appeal of opinion. Though the power of opinion may be alike as to the consequences in public affairs of any nature, it is entitled to the dominating attitude in all political life on account of the freedom of opinion. And freedom of action involves responsibilities as a consequence. Public opinion appears to be authority where it is the highest instance for decisions, and it practically concludes questions of immense importance to national life and to civilization at large, and sometimes even determine the destiny of the age as well as the future of the different people; but the fact that it reverses its opinion at almost any unforeseen emergency, eliminates the quality of authority, logically.

We have seen that nature diversifies in the multitudes both in the world of the matter and in that of thoughts. To monopolize thoughts, as well as forms, would be in opposition to eternally established laws, and it would wipe out all individual integrity. The logical is system, not monotony. The value of forms disappears for that of the contents, and yet the importance of its self-assuming freedom is not a matter of fancy, which limit would be a practical absurdity.

Whereas, there seems to be no danger that the poets should grow too plentiful, an evident fear for the people largely turning too poetical is as yet quite unfounded. The pessimistic school may rest assured on that point. But those who have got in the habit of dragging poetry in the dust, outrage a certain spiritual qualification which may be naturally a happy circumstance with mankind generally.

Let them drink the nectar of life wherever it flows, in turn with the grumsy mixture which fills up the human mind to vanity and failure of the good purposes.

Authority by talents and genius is not a dominating execution of power; it is a representation of some natural facilities of the human race originally with life in its awake activity. It invites the support of the general opinion through sympathy, patronage, and criticism, which are the natural means of connection in all spiritual life between promoter and public. The importance of the issue involved might be largely in favor of the latter; otherwise the entire affair would be speculative matter only. Criticism is generally a dreaded weapon in the hands of the people, because it is apt to destroy popularity as easily as it is capable of establishing popularity; but the people have got the right to execute judgment that way, and it is proper; as it is a part in the affair. But if it at the

same time assumes the leading attitude as to the direction or tendency, it breaks the stick over authority and carries on both the leading and criticising sides—that is, the condition excludes all leadership.

The expansion of personal liberty is practically concentrated in material life, and it is more or less limited within organized society by laws and regulations; while the spiritual man is subject to the power of his own conviction. The happy effect of contemplated freedom may be coincident with the conviction of right, whether one's being is practically a leading attitude or not. There are very few of enlightened people who doubt that a leading power reigns above all mortals. The leading interference of Destiny is a popular contemplation of the truth in modified form; but it will easily transpose the principles of life to the sole nature of human origin; and then these will retain their qualification of power or force in proportion to the real standing of the authority concerned, while their ideal and divine character becomes a matter of contemplation.

When the leading publishers in our modern cities don't dare to publish a non-sectarian book on account of its religious contents, because they fear that the public will inflict punishment on them in form of a material loss, where are our moral principles; or where will you seek the influence of authority—inasmuch as a majority of the American people confesses their faith to the Christian religion? Scientific literature

may pull through to a certain extent on account of a minority of our people making sacrificing efforts to support such literature. The action of the publishers may not be a matter of their personal opinion or taste, but they record the true condition through their business part of it, and that shows they are only partly the masters of the situation. This may show the dominating tendency of almost any direction that has the power of the taste of the times; while the absence of sound criticism will only velocify the blind run toward oblivion.

CHAPTER II

Once when Col. W. J. Bryan had sent a copy of his new book to his opponent for the presidential candidacy, President McKinley, the latter, when Colonel Bryan called on him to congratulate him upon his success, made the courteous remark that the situation had not allowed him time to read his book. Colonel Bryan answered: "There is no law that compels you to read it." Such thoughts as the fact may be dominant with authors as well as publishers and fix their opinion to directions where it can please and gain the side of popularity; they are tempted to take their suggestive measures by the fact that people are at their liberty to patronize their product or leave it alone.

The public, in following its taste, is simply exercising its several individual liberty. But the condition will leave out any question of calling, by authority, and as a consequence all moral responsibility as to the divinity of the impulsive spirit of the production.

From these points of view, it may be perceived how difficult it is to find a people's moral self-consciousness by the effort of man alone. How can the power of man then be the impulsive motive for spiritual life? The practical facilitating ability may

vary as to the different means of commutation. The power of the spoken words may be more convenient for immediate influence than are thoughts in writing, while the latter may possess preferred qualifications in other directions; but either are next to the impossible as a measure of influence, or the exponent of a leading cause without authority as the spiritual medium of the impulsive motive through especially gifted individuals.

It is a risky effort to try to "get even" with the leaders of the people, except by making use of the suggestive thoughts which may contain principally the essence of their life-works. To maintain a sincere criticism, which is the proper means of exchange of understanding, will establish a natural connection of spirit; at the same time as it signifies an awake condition.

Authority by talent or gifts is not supposed to interfere with the integrity of the several individuals in private life, but the most important principles of our being may be closely relative and abound commonly in the idea involving the existence of the human race, and the importance of their apprecious character may be nearly equal to any one; inasmuch as everybody likes to be in the right. The individual liberty is nearest to hazard when people diverge from the truth. Political freedom will hardly be questioned here; for this is generally qualified by law, while the unwritten laws in life may be legion, most of which could

never be materialized in form on account of the multiple of diversifications of human characteristics. But the ideals of life is more or less common to all, and are of divine nature, both as to their origin and perpetuity, and those diversities which appear contrasting in the individual are disappearing details in the great common all, where God rules.

Experiences show to most anybody that a current of incidental trifles make up a great portion of one's life; it also shows that some of these were so closely connected with our being as circumstances, that if it was possible to reach back to that of the past and reverse a few apparently insignificant incidents, one could almost figure out an entire different turn of the events which, though as matter of the past, are unreversible.

If destiny thus subdivide the appearances of circumstances and connections in life into trifles, there is no real excuse, when contemplating possible adversities, that one's ways were barren by immensities, although even this may happen frequently if mingling and meddling with severities of life and undertakings. But the trifles of the circumstances seem to appeal constantly to our sensitive being or to reason for attention; and man is thus to a certain extent made the master of the exigencies on the even road of the material world, while the ideal of life, whether of spiritual or material nature, contains an imperative force as laws and principles in a degree that if life,

being brought in opposition to them, the result might become a failure; an impossibility logically; the same as to attempt to turn the river in opposition to the laws of gravity. This indicates to a degree of certainty that the majesty of God is invariably the life-motive of activity in the spiritual world as he is the cause for the physical and organic appearances in the material world. The most popular opinions could then not establish permanently leading theories in opposition to the truth; and the works of different opposite opinions might be regarded as search for truths until the favorable moment of development would reveal the real nature of the conditions sought.

The popular will of the people may be the voice of God, and it may not be; if there is no leading authority, or this turn away from the right way and divine calling, then an opposite direction containing the truth may inspire the people to find their way out to safety by virtue of the same impulse that invoked the leading motive with a few particular persons as the exponents of the object in question.

The greatest leaders on record have risen from the people during critical occasions in innumerable instances, and in all of them the popular voice of the people was the judge of the situation, whether able to discern the right solvance of the problem or not. But it was always considered a bad sign when the popular opinion was brought in opposition to the natural leaders of the people. The Hebrews, for

instance, when stoning their prophets and assassinating Christ, velocified thereby their run toward national destruction, while the Greek and Roman people, especially during the early period of their cultural existence, were anxious to retain the authority of their talented leaders, which fact is an evidence for how keen moral sense those ancient people possessed.

If the ideal as to the nobility and higher destination of humanity had been absent, or its divinity materialized and reduced to an instinctive being of merely animated superiority, a facility might have been present for entire individual independence; as to each one having the peculiarity to exist and prosper without the interference and mental influence of the other. But in presence of the lucky condition of reality, mankind is destined for an existence that involves systems of the most delicate nature, because they don't work mechanically, but is based on understanding and the power of the will and self-control by an intellectual soul.

Not to be understood that a presumption different from the original divine plan for the existence of the human race would supersede to suit reality, but the contrasts referred, might serve to show where the trends lay — that the divine ideal about man is fundamentally established and magnificently systemized.

But humanity habitually works in opposition to the divine plan, and terminate figuratively expressed; when it takes destiny in its own hand, an alternative

more or less apparent as to life's prominence, between adversities and success.

By omitting to note or care for the trifles by which the facilitating power and ability of man is concentrated to influence the circumstances which would terminate into widely different result, he sometimes fixes his attention on the appearance which may be retained in the leading hands of destiny by the majesty of God. We note from experience the unchangeable nature of most of the perpetual laws in physical-material nature; these testify to a superiority of power where man is not admitted to meddle. And from those, a reasonable conjecture pointing toward the spiritual world indicating similar superhumanly existing laws which cannot be demonstrated reasonably alone, as the material and physical ones, but which actions are not the less real and powerful.

From the above it may be perceived that man is not destined to face the immensities of life by his own exertions. A thousand and more or less of trifles too apparently insignificant to draw attention might lay between a certain human individual and the object of its attractions, which, if attended to with zeal and candor, would shape the entire life for success, while an exhausting effort with the means inadequate as to the facilitating measure, and overlooking the former, might conclude the directly opposite.

The popular leading tendency in a certain direction absorbs from life, in its necessary diversities, more than prominence and attraction; it draws a good deal of "common sense" and changes the general contemplations from the real to the imaginary. That is, popularity possesses the same magnetic power on the aimless road of diversions as it does in its virtual capacity of promotion of the good causes. Hence the universally exhibited effort by nearly every spiritual movement throughout the history of civilization, to capture and to sail that easily manipulated never certain craft. Let us see, how many hundred years did Christianity work, and how many human sacrifices did it make before it captured that craft? If you ask a prominent publisher to-day to publish a book on some religious subject, he may tell you frankly: "Sorry to say, but we could not at the present place it on the book market at a profit."

His opinion is rendered without any meditation of inspecting the contents. It reminds you of the astonishing great number of churches in that and that city, and you may hunt for an understanding in order to retain consequence; while your logical apprehension may not be shaken by the real order of the condition—logic established without popularity.

They want the poet to be quiet
While any one through busy matter rushes
To reach prosperity at like remote as imaginary height
While happiness, if weak, beneath their races crushes
Then, living words fly free and light
From valley and from mountain height!
Times to come, though, will surely have to borrow;
If wasting the thoughts that are prepared for to-morrow.

The nature of spiritual life is supposed to be closely relative in its diverse and different representatives or exponent and it owns its bearers from the most self-sacrificing situation to the intimate brother-love. The concurrent competition is materialism that mixes in with it from tradition or from the constant influence of the times and surroundings. Its material value may be dependent on its popular attitude, while its stage of unpopularity must enforce an existence at a sacrifice on the same or similar issues which may reap a rich harvest in connection with popularity. The philosophers can show by proof that production of the spirit contains values to a degree of astonishing figures; but the essence of it claims the possessors to an extent of duty, whether any compensation in material value comes in or not. This may furnish a substantial indication for the relative character of all true spiritual properties, besides its ideal originality which we perceive by its logical existence from the earliest history of its revelation. The fact is that the essence of spiritual life is away above material valuation, or else an issue at its unpopular stadium would have resolved in a total failure.

The same cause has connected the possessors to it with almost their entire personality. Poverty, which even at the ancient time of Greek civilization was mightier at one of the rebellious Greek colonies than Themistocles's fleet and army, could not put up with an issue of spiritual life; as this would

simply ignore it into oblivion. It lives and moves from a different accord than the material life and activity, and yet it cannot part with the material, and while it does not halt before the inability of poverty, it assumes values superior to the most apprecious among the Earthly possession. Its freedom is perfect by its own, but imperfect by its connection with the material.

The different degrees of the power of popularity may be estimated by the difference between the earliest issue of the Gospel and its present attitude in the opinion of the people at large. When Christ told his disciples to go fishing in order to obtain the necessary means for a subsistence, it does not indicate that his works were paying, although in a land where the common articles of food grew under normal circumstances plentifully, while at the present time a celebrated preacher and avowed follower of Christ receives as much as eight hundred dollars for each sermon. Perhaps nobody will stop to compare the abilities represented at these two different instances, while it may be interesting to many to compare the two different times as well as the difference of popularity.

Talents may occupy at an individual enterprise or as head of a corporation, and if successful, the entire result becomes due to its own credit, while another, if occupied for some common cause, is materially dependent on either the popularity of it or the ability of those whom it concerns, or both. The technical difference between the exertion of two equally talented persons when occupied at business and the promotion of some common cause, respectively, may be that the entire result of the one's ability falls due to its own credit; while the result of the other's exertion may lay in success which is only partly material and partly due to its own credit.

Ability will thus always remain a factor for success in any nature of exertion, but the merit of one's effort depends on its popular character.

The relationship and common right of all spiritual properties are thus the most sacred ties that bind society and humanity together; as they are accessible for the general acceptation and may effect an intimate connection even where class, society, and races have cut the most apparent insurmountable chasms. Hence the most active feature in spiritual life is supposed to be brother-love.

The true ideal of human life, if revealed, might bristle with poetry which, by virtue of the true character, ought to be applicable to reality. The reverse of poetry is monotony, as the reverse of the ideal of life is the consequences of it, to the details of the individual; that counterweight that makes such enormous drafts on every moral quality. Take, for instance, the poetry in material nature which is revealed to the light of the day, but not acknowledged in the same extent, on account of the prosaic sides of life in different forms and characters having occupied almost

the entire spiritual capacity of man, and the impressions thus received are by far easier to crystallize into reality than the contemplation of the true ideal may be apt to vivify to a life that receives its impulses from beyond the presence of its momental appearances. The age of youth sees more brightness among its real surroundings than does generally the riper ages. Is that because the youth perceives in error? It must be because that age is more naturally connected with reality; and when it may fail to perceive the true ideal of life, it receives the impression through a somewhat modified sensibility. But the live-awake ideal will not in any age or circumstance succumb to reality even when present in the gravest adversities; and it proposes to hold the ground even against death. If this is admitted, the prosaic sides of life, although real as a momental appearance, which are homogeneal with the reverse of the ideal of life, cannot eliminate from it the poetic reality. And on what ground has the tendency of the present based its authority to exterminate poetry from the literature? What a conspiracy against the most sacred privileges of humanity, not to speak of the discriminations against persons especially gifted to facilitate the realizations of it! Those who try to monopolize spiritual life, may find themselves in absence of right of admittance to its sanctum; and to monopolize the forms of its free expression may be to dislodge the essence itself. It would be

a pity to note a herd of animals turned into a carefully attended garden of flowers and lilies, but the brutes themselves might not feel discomforted at all by it.

In front of the windows of my room stands a bronze statue, cold, erect, and motionless. It is the facsimile of a soldier whose material remains are now transforming into dust and mingling with the earth to fulfill the laws of destiny for mortal man generally; perhaps the earth that received him is the very ground upon which he fought to the last moment, for his country and opinion of right. The image contains the true and natural form of the brave as nearly as technic and art can reproduce the original, and it owns qualities superior to that of the original, in stability by which it is made to carry the memory forward to the coming generations. It is history stereotyped, as to the particular personality, and we, perhaps, all agree as to the propriety and practical way of thus immortalizing bravery and worthiness when displayed for a noble purpose or a common benefit of mankind. But the merits performed by the brave soldier it represents could not be made to react in the image of him, with the united efforts of everything on Earth; it will henceforth remain cold and motionless, because it lacks the essential of organic beings generally — life.

But the cold metal supplementing stability to the deceased hero is more than an image of his material

being: his performance of life and doings stirred the sentiment of his friends and admirers to engage art to choose a suitable expression for these his superior qualities, which might have been more or less of a spiritual character. It was the poetry of his admirers that sought and found a form of continuance substantial to the poetic side of life with the deceased hero.

Traditions, when materialized in forms of whatever legible kinds or nature, are also images of a life which, having been active in the past, and their principal values are similar to that of the statue in question—history.

They may convey by different mediums of conservance to posterity unlimited marvels of heroic deeds, sacrifice, suffering, victories as well as the most illustrious display of preservance of spirit, mercy, and charity, besides a recording measure of the great draught of cultural life generally; but the natural powers which caused that magnificent, or feeble display of activity disappeared link by link at the exit of the natural existence of their material coherents which yield to the laws of mortality. And even the ideal, that owns in eternity, may pass away with them if the heirs of the latter concentrate their attention about the material part once containing the presence of its life.

Progress contains the vivid properties difficult to retain with traditional forms alone, as well as in

a modern form of monotony. You may admire those that once contained the magnificent display in all the clothes of ancient culture, and walk from one grand feature of thoughts, ideas, or artistic generic to others of still more advanced development until it appears an immensity of human effort to reach the superhumanly; it may all, more or less, be matters of the past, lest the present moment be inspired by the life of progress.

FOURTH BOOK

THE POWER OF SENTIMENT IN ANCIENT AND MODERN SOCIETY AND ITS ETHIC CHARACTER

IN COMPARISON WITH THE TRUE EXPRESSIONS OF THE INTELLECTUAL LIFE

WHO REPRESENT THE SENTIMENT OF MODERN SOCIETY



CHAPTER I

From the early history of ancient classical civilization, the judgment of society contained a decisive weight over the individual members or fellowmen of popular standing which bordered capital punishment. Woe to the Roman nobleman when a vote of discontent fell to his lot! This power of social sentiment was in no way restricted to or the outgrowth of political partisanship which from time to another tossed the proud Roman nation through its stormy period within the pendulum of its aggressive or reactive elements, and activity from one extremity to another, but a secretly working social understanding which was brought to the surface and executed at certain eminent occasions. The victim or delinquent to such doom of unpopularity had no chance to demand investigation and try to prove innocence, which was the general course of court proceedings when a charge was being brought officially for trial before court-martials; but the victim of understood unpopularity was generally left the choice of voluntary exile or committing suicide.

It will not take a great deal of worldly experience to distinguish that righteousness was not employed as the chief factor in those social votes of discontent, as false charges might be circulated by the smoothest influential person of the time, and by the worst scoundrels.

But this apparent light and careless way of satisfying the feeling of righteousness should not entirely be taken as a test of the wickedness of ancient Roman society; it has most likely originated from a certain instance of general lawlessness and prevalent difficulty to exercise righteousness by means of court proceedings, and finally it became a weapon in the hands of most anybody of influence, and could be used almost any time in connection with the intrigues and shrewdness of the race against personalities obnoxious to schemes and movements of political or social character.

The keenness of feeling apparent at a flighty contemplation of this condition of affairs is, though, far from being the real characteristic of that time; apart from the causes alluded to it may show a high degree of refinement at the tranquil surface of society when not disturbed by the hurricanes and action of the stormy elements which at times swept across the imperial Rome, revealing its depth as well as the contents of composition; but the most conspicuous aspect of the condition is perhaps the fact that the sentiment of society is represented and voiced by a comparatively few who seemed to possess, for the moment, the destination just that way. Their leading influences were dominating above the shifting power of popularity even; for they could assume the

force of influence to bury popular men and heroes in everlasting obscurity. The people acted at the impulse of their schemy efforts in the moment, and regretted afterward when aware of its mistakes, but the passing of events at certain periods went so rapidly that the lack of opportunity or feeling of decency prevented them from correcting the unfair ways of thus rendering judgment.

It will be considered that whatever legal environment and fair distribution of justice shall have connected the ancient Romans to one nation, there is a space between the sentimental rendering of judgment and infliction of punishment and that which is wrought by the conclusion of evidence on the ground of righteousness. The righteousness of a people, exercised officially, may be a true expression of its standing of divine morality, and this is interrupted only incidentally and in detail by erring, or malicious execution of its apprehension of rights, while the sentiment of society at large will sail for every wind with the just feeling of being in the right at the moment it expresses it, and without the pangs of a wounded conscience if afterward discovering that it was faltering. We recollect that the divine morality with devoted individuals among the Romans was not marked by strength, and how could it be so when aired in the high-tone society! The difference between the fickle and easily moved Roman nobility and the sturdy Roman soldier, ready to conquer the

rest of the world at almost any expense of sacrifice and hardship, indicates the space between the refined and high-tone life of ease and pleasure, and the grave necessity constantly confronted with in consequence of its policy of conquest. France, at Jena and Austerlitz, for instance, is not France at the Louvre, and the refined Parisian society generally. Yet one people; only representing the different and perhaps opposite sides. One of which moves at pleasure and at the soft tones of music, and the other by the force of duty.

But the human life realizes in such extremities on account of the flexible contemplation of the divine morality and the civil personal liberty, that those in whose lot it falls to deal with strict reality of life, in its different possibilities, will grow serious as is their duty grown into necessity.

Society punishes and rewards to-day with the same frivolity and fickleness of sentiment as did it when at the maxima of ancient Roman civilization, but on a different moral ground, and consequently less forcible, as to entire banishment of its disgraced victims; and its divine morality, if it chances to possess a public conscience, makes it possible to correct its mistakes if it lays within a certain limit of decency to do it. The currents of sentiment are led by similar motives, as were they among the ancient Romans. When Christianity became a factor in civilization, the divine morality underwent a revo-

lution, and righteousness an object of different contemplation. The individual being could take ground in opposition to its unjust judgments by the virtue of truth, and while enjoined from popularity within the termination of popular sentiment, it escaped destruction on account of the individual integrity of conscience and self-being. A general understanding of discontent would still exclude from the favor of society any one who might have the misfortune of falling in disgrace with the leading and popular opinion of the times, but its individual members, if in the right — lest in cases of exceptional acute feeling of honor - would still have the liberty for a standing on Earth, as well as protection of the commonwealth. Society may exercise judgment by the similar divine morality as the individual and for the same purpose—but it may not move by the same motives-if moved by any motive whatever, except its leading mediums, and the being of a conscience in the individual disappear in society, which make it powerless to reverse what it afterwards may regret as mistakes.

Society of to-day may reduce its disgraced members to within strict individuality to the limit of the common personal liberty, and under the ban, or protection of the laws of the land, but its doom is sentimental and evidences not the true condition sought; hence righteousness is present by chances only, and if the victims be in the right, the doom should not be

destructive and everlasting, as was generally the case with the ancient Romans — a fact which may be used as proof for the inefficiency of their religion as a power in the individual life.

The apparent keenness exercised by society of to-day in rendering judgment over its several members is not tainted by Christianity more than that of the old Roman was tainted with their national religion of paganism, and this shows that the social current of sentimental nature is due to the common sensitiveness of human nature at a refined stadium as to the cultural degree of the times.

In the higher circles of European society, christened by a thousand years' tradition, trivial affairs of personal difficulties are still fought and contested by the power of the weapon; and not long ago duels were generally regarded as the highest pitch of expression of honor and fine feeling. The sight of a fellow's blood would thus satisfy the brotherly feeling of affection personally, and as a matter of consequence also the feeling of society; the sentiment of the latter is thus executed through its several members, not principally as it comes in direct opposition to the divine and Christian principles generally adopted throughout modern civilization; but it shows a developed state of human nature animated by the sensitiveness of unbent feeling. Its original presence may be a natural effort to exercise justice on the basis of sentiment instead of evidence which was a true

natural expression and facility at the remote state of the human race. But the foremost of civilized human effort, here, seems to bend back to a touch with the remote condition of culture which is partly hidden in the shadows of heathendom. The prominence of civilization sometimes touches the indifference of barbarism; not consciously, but as a death spectre which temporarily enforces recognition in the broad light of reality.

If society has no coscience, it should not have the power to react through its several members by motion of the sentimental current, except through the established medium of justice or what is generally styled the commonwealth; for the eventual erroneous expression of judgment, which may be merely momental and nobody's special affair, may draw dangerous consequences where divine and Christian principles are active powers in the individual life, as well as through the several church organizations. The parties incriminated against may, by strength of divine protection, believe, expectant of a supreme decision of God, and by the power which saves them from individual destruction become a revolutionary element against society. The dangerous consequences on one side and safety on the other have been demonstrated throughout the history of the human race. The axiom that society has no conscience may not exonerate it from the consequences of its expressive action against its unfortunate members.

The cultured religion of the ancient Romans could perhaps not save the individuals made subject to the particular censure of the times, in proportion to their guilt or misfortunes; when those chanced to occupy a distinguished standing, they generally chose between exile, suicide, and a lawless existence of conspiracy demonstrations in the outskirts of civilization, and if the turn of chances and luck again brought any of them on the summit of popularity, the question of the past never seemed to assume the form of an obstacle on their road toward success. The Roman society cheered the arrival of the hero of the day in the same person as it had hooted the rascal and excluded in disgrace at pastgone times. Its action in either case might have been alike devoid of justification virtually, though its decision the standing question of the moment.

I could call attention to scores of incidents from the history of political life to show how easily public sentiment sails for every wind and how unsafe even the ground of popularity is when contemplated by the general uncertainty of its actual course, from the theories and general principles of life which foremost claim stability; the noblest of what is known to connect and vivify human life and even claim eternity! But I would discriminate against the properties expressing in the action of political life, from the principles of free opinion, if mixing it up with the current of social sentiment generally understood by this term. Either of these currents of civilization may be toler-

ably well sprinkled with principles and glitter with true respectability, which both become factors, when exerting activity through the instrumentalities of their organization or through official occupation, and they flow together in state, churches, and schools of various kinds and high distinction; but the sentiment at large is quite different of the political nature, from what is generally the dominant element in the great social appearance. The assimilation of these elements may be objectively permanent by principles, and active but temporarily, at the moment of excitement which will invariably emphasize on the side of the political life, indicating that the strength of the public mind may be concentrated there when it terminates into action, while it lacks the sensitiveness and coolness of expression of that of society in its refined state. Their objective motive of sentiment is their greatest difference; one side executes judgment as to the propriety of good taste and fashion, and classifies humanity at the present standpoint of the times, and exercises judgment when its environment of privileges and morals of decency shall have been trespassed on, etc., while the other side uses sentiment as a practical element by which to arrive at a particular conclusion of affairs. The difficulty to arrive at popularity against the current of either is in regard to their power of influence equally manifest with their fickleness to convey the true condition of life, or uncertainty of direction.

It be admitted that civilization triumphs by exercising the best of abilities, even in the element of social sentiment, as to refinement of taste and cultural effort of diverse kinds; while the safety of its members depends on their individual condition to the principles of life, the possible lack of consequence to adjust affairs of foremost importance will disqualify its decisive character. The absence of responsibility eliminates the moral authority and excludes the conscience. If good social standing, for instance, means nobility of character, why shouldn't it mean an individuality in truth which would be individual safety? That is, if the excluding tendency of society cannot be transformed into a saving power when exigency demands such, or an equivalent to the stock invested in it by the different ambitious members, where will you seek its expression of divinity? The influence exercised by its several members is generally restricted to the leading ones, whose identity may be disguised under the discretion of private life, as was generally the case with the ancient Roman society. In the modern times, the newspaper world is accredited with a great portion of the leading influence of social sentiment, which in this country recently, thanks to the zeal and self-protective instinct of the Associated Press clique, is limited to professional newspaper men. We own to the fact that a certain portion of society demands something more delicate than that, in order to qualify as the leading facility, but

for the greater part of society, save our politicians, the newspaper world seems to claim the right to sit at judgment, and profound obedience is generally manifested to the superior influence of that power; the majority of those attaining to popularity in almost any branch of worldly matter of affairs, owe to it life or death, as the outcome may prove successful or fallacious. The leading medium of sentiment among the Romans was, perhaps, not as powerful as that of our times, but far less practical, from the absence of our means of communication. The exposure of unworthy lives and doings and bad characters is not alluded to as the faults of the circulating medium of information, which so frequently lead the sentiment astray, but the press, when out for the scalp of somebody, or when moving in a certain notion, seems to adopt the motto said to convey the characteristics and sagacity of William the Conqueror when he entered into his famous campaign against the Anglo-Saxon, which he, according to tradition, termed as the characteristic of the moment of the situation in a few expressive words to his brave warriors: "Kill all; spare nothing!" While the condition referred to here is intended to cover only the ordinary peaceable social life by its essence and auxiliary connection, the motto of that historical conqueror may easily reappear under cover of civil life, in presence of apparent overwhelming power of public influence, to which we, at the same time, like to pay all due credit when

exerted with sincerity to the benefit of the largest portion of society. But as a matter of public sentiment, where evidence is not considered, the innocent may be subject to the same treatment as the guilty; if the forked ways of life chance to bring them in disgrace to the power that swings the scepter, then, a social exclusion may follow as a consequence.

The newspaper monopoly in this country, styling itself the "Associated Press," has diverged its former representative facilities into an independent, dominating majesty, which, if subject to the laws of growth, may become an imperative power of the land at any future opportunity. As to its leading facilities in our social life in its recently assumed capacity, much depends on the self-respect and moral ambition of this people, as well as its love of liberty. As a leading medium of sentiment it may add to the force of the former position in either way, and if it sets its broad foot too hard on the neck of public liberty, the individuals concerned, who otherwise entertain the most important principles of life, would not necessarily have to lament: Woe to the humiliated; for life with the properties of truth establishes with the individual being to an integrity. Christianity has gained that much with her individuals in all classes of society. And while social disgrace drove the prominent Romans to the verge of self-destruction, the apparent humiliation would, in our time, simply reduce him to possible individual integrity; that is, when found

loyal to the laws of the land. The congregations have good reason to look out for, not judging their members by the current of sentiment.

It would be unjust and misgiving to estimate a people's intellectual capacities from its social sway of sentiment. Then it is not altogether its best facilities which are brought to action through that feature of expression; since the true and unadulterated result of its righteousness and legality in action must be sought by cutting loose from public sentiment partly or entirely, as the condition may be deemed worthy and eminent to exert the best qualities in legislative affairs, court proceedings, and the divine exercises in the congregations. We know, from experience, that all these executive institutions at times are influenced and their actions modified by public sentiment, but in their highest qualities of representative and authoritative capacities we couldn't pretend to find them the exponents of a fickle sentiment; our objective apprehension will retain a standard to satisfy our ideal. Responsibility is supposed to be vested in those properties of public action which deal with reality, and materially these responsibilities, as well as the true qualification of the common properties, should be sought where they were lodged. The moral responsibilities, though, may still remain at large with the sources where the public will expresses, at first instance; moral responsibilities in social or public affairs are not transferable to any

second party of human beings, but it may be well represented by consciousness and righteousness. As a measurement, the greatest results have been obtained by individual efforts both in spiritual and material ways; the true reality may be sought at the depth of society, both in the conspicuous personification of ability and nobility of character and the materialized results of the combined efforts of former and present generations, and also the low-measure, deprivation and human desolation may be sought side by side with the former. If the sentiment of the latter should become the current expression of the times, it might assume the features of a protest against the existing order of affairs, and it would thus not look well as a surface appearance of a great cultured people; for instance, as a measurement of the normal condition, it would be about as deceptive as the side representing the brightest feature of society.

As we have seen, the distinctive direction of social sentiment is due to certain leadership naturally as to the ancient people of more remote cultural standpoints, and artificially in the present times, with their immensity of convenience as to modern implements of communication, while its fickleness and changeable nature seem at every time to be due to irresponsibility and lack of conscience—everybody's affair and nobody's. Virtue and other good qualities of the human intellect become colors under the expression of sentimental judgments, hence vice stands almost

every chance of admittance under the proper disguise, while its process of maintaining the moment's standard of refinement, destroys the truer qualities of life in the same proportion as it excludes the unworthy and distasteful; that is, by disgrace from prominence. It is a display of colors in which beauty is almost certain to triumph. Virtue makes an adjusting effort to retain a dominating attitude on the surface of society, but cannot be departed from the individuals where it is at home; hence an impersonal presence of it becomes a mere reflection. will, therefore, become an easy affair to substitute the absence of those apprecious gems which play such important part in the destiny of humanity. But scandals may stain both the true and false display of social splendor, perhaps, equally easily. Then bankruptcy, morally, would be the consequence to those who might have invested for stock in its fictitious values, with their hearts and feelings.

While the influence and expression of social sentiments, even in its praiseworthy efforts, is irresponsible and impersonal, its detested victims could not remain so, as the exposure of their personal disqualification or faults become the very cause of their disgrace, while the maintenance of a suitable disguise would have sufficed in keeping on the summit. The true cause may not contain any fault, but incidents of misfortune or bad luck, or even the malicious efforts of some one else which sometimes chance

to mingle in the worldly affairs of almost anybody. A business man, for instance, who is noted for shrewdness of enterprise, thrift, success, and wealth; excellent habits and a high standing in society generally. He may become disfavorably situated in an unexpected crisis and sustain financial shipwreck, which may not remove any of his good personal qualities whatever, but his social disgraçe is certain from the moment his business failure is known to the public. Thus works the expression of sentimental judgment; when his former bright social colors faded they were no more present.

The social display of refined taste seems to be the most active factor in dividing a people in so many different classes which, by degrees, depend on the sources of subsistence of life dispensable to the highest capability.

In some countries this condition may be illustrated by the trial of the different voices among a well-represented choir, on the tone-scale; a certain crowd of unequal number will stop at the same pitch as the indication of their voices will determine. But among the leading cultural people, where theories matched to reality is indivisible by sentiment, and brotherly love too well considered to allow itself to be taxed at its utmost capacity for a class-standing alone, then the human instinct will generally indicate to the diverse presumption of prominence, where the suitable place may be occupied with

decency. Besides, a goodly number in every nation will not even try to sharpen their social ambition for entering the summit, from causes of impossible magnitude, or from voluntary sacrifices for the benefit of fellow-men. We remember, though, that sentimental appearance is supposed to impersonal and inconsequent, and the practical application of principles of life would, in political sense, in cases of self-government, point you to actual equal constitutional right, and in religious sense, point you to the divine principles of Christianity. Distinguished dignifications are considered proper features in both these different elements mentioned, without contradicting their respective, or common principles. Yet the presence of the social features, its characteristics and influence on the particular occupations in life is a reality, as are the institutions formerly alluded to; only their properties of action are far different. We all more or less contribute to its demand, by willing consent or involuntarily, as the difference of personal inclination may be, while but a few, perhaps, will acknowledge the guilt that sticks to it from the unjust destruction of its unfortunate victims. The contributions, constantly made to it are more than the fashionable display of fancy and good taste and ambition for prominence; it takes a goodly portion of brain, blood, ability, energy of the higher faculties of man, and sometimes the entire happiness from many homes and individuals.

It was by means of that delusive power of sentimental influence of the worldly splendor that the evil spirit of Satanas once tempted Christ to hesitate at a moment as before a choice between a prominent career of worldly nature and power, and the realization of his divine mission destined by the majesty of God, when from the summit of the mountain he contemplated the vast and extensive possibility of the realm which might easily have been made subject to his mighty ruling capacity. Every times have their summit which almost everybody of spirit and ambition is tempted to enter. The historical instance alluded to may be often liable to be reduced to a mere mythical importance from both believers and sceptics; the former will apprehend Christ from his divine being only, as an eminence towering away above all earthly matter and affair, to whom influence of worldly nature ought to be impossible, while the latter will attribute to the person of Christ and his connection with the historical events on record, the rarely gifted personification. of the nobler characteristics of his race, whose mission is motiviated from genius and enlightened spirit, and modified by adversities and opposition. And in such case, an illusion tempting him to assume a pretending attitude to reëstablish the traditional kingdom on the ancestral throne of David and Solomon, etc., would be only fascination and dreams, natural to the ambitious human soul, but impossible to realize.

The veracity, though, of the historical delivery concerning this instance, seems to establish the fact that the sentimental charm deriving from the popular social question of the times, together with the surface appearance of the refined social condition, must have tempted the human nature of Christ in proportion to his superiority of gifts and splendor of natural facilitation; his capacity to have solved the most complicated national question of popular gravity and traditional standing. Why should not the foremost national question and popular desire touch the foremost spirit and the noblest personality! The Hebrews had waited and longed for a superior personality of their own, to solve their depressed political situation, and deliver them from the humiliating, maimed national existence, and their desire, always expectant, kept alive by constant pressure from the outside, congulated in a sentiment that even owned the properties of spirit and force, because the undercurrent was a live question. In this capacity seems it to have attacked Christ, in opposition to the destiny of God. Only the superhuman could resist and conquer such attacks of severity and duration bordering the indescribable; the attacking forces actually held the forts within his own personal being — the human nature. A temporary retreat to the desert, among the barren waste surroundings, even became necessary.

The way of destiny could not have been intercepted

even with the combined forces of temptation. Satanas is said to have led those forces to a ferocious attack, at a convenient moment which here may mark the coincidence of the transformation from one stadium of development into another, of these unequaled powers and events which seem to have met and contested and conquered in the personal presence of Christ. It was not a temptation to trespass the Holy Law, nor a disregard of the comprehension of decency; on the contrary, they owned the propriety of prosperity, popularity, tact, and fashion, besides the seriousness of the public question of the times. Years afterward, as the Biblical history reports it, when he again entered the summit of the mountain and beheld the same land unrolling its extensive territory, with the same beauty and grandeur of scenery and the same inviting floral-imposing appearance; the same cities and temples, with other and different conspicuous marks of the inventions and enterprises of the times, before his view, but with the force of the sentiment of the times against him, the situation is not a tempting one! He had, in the mean time, come in contact with the spiritual condition of the people in its true reality from a fixed standpoint of divine righteousness, and weighed the importance of life's apprecious part at its proper worth, and he wept for the overwhelming miseries.

Those two different instances in the life and experience of our Lord seem like the contemplation

of two different periods, with centuries of reactionary deprivation between them, while really it is only the surface condition and that of the depth of the people and the time, viewed from the same summit at different occasions. The force of either is through the divinely enlightened view, imposing and overwhelming, and the difference is striking when compared with a brief period of a few years which could in no reasonable manner change the character of a cultured people substantially. We admit that later and more developed periods might be charged with the capabilities of a more refined way of expressing the sentimental element than were the hardened Jews at their most depraved moment of national existence, but this furnishes a historical test-case which scarcely owns its equal yet on record in the annals of mankind. Two hundred years later on, when the era of Christianity had set roots in the Oriental popularity, it sailed and spread with the assistance of the element which formerly had aroused almost every human power on Earth to a conspiracy against her to stamp her out of existence — sentiment. It does not convey ideas, theories, learning, convictions, or enlightenment of spirit, nor necessarily any of the genuine properties of Christianity; yet it assisted her spread in an untold measure. During the periods when the persecution and conviction of the Christians throughout the Roman Empire terminated in capital punishment, the sentiment in favor of the martyrs caused thousands

of safely hidden and secret Christians to give themselves up to the officials, and plead guilty, in order to share their fate who had been caught and executed. When thus carrying a population by force, people don't seem to stop and consider the propriety of an alternative; the practical and prudent may be relinquished on, against well-founded reasonable grounds, for the moment's delusive spirit. Its influence may serve the situation, and it may damage it; in both probabilities it animates the human nature to stake what may be in the situation and take the chances. But the negative sentiment apparent during normal social conditions has not always a particular object for its expression, except when headed by a speculative leadership. We have seen, when the element is more or less necessary for the conclusion of public opinion, at which occasions it brings to light to what degree the interests of the real object or issue of public nature, is founded in the general understanding. Where it becomes the necessary stimulant at the first instance to realize a result or complete the formalities, it assumes the value of uniting the diversified opinion in order to arrive at a necessary practical conclusion.

The deceptive character of public sentiment is in politics transforming into public opinion, and thus made practical use of equally to the true expression of the people's will. It might be hard to realize a condition which would centralize the general interest with the profound intensity of determining the public affairs from a thorough-going individual decision at first instance. Experiences have taught us how widely even self-governing people diverge from principles on these roads toward their social destinations. Yet it answers the purpose as it is, by arriving at a final conclusion of the constitutional affairs. And as a rule, the people have to pay the penalty, if dealing too carelessly with what might contain the importance of all the consideration it is possible to reach from an individual standpoint.

But the semi-public social sentiment, too vague to claim the distinctiveness of opinion, and which is equally easily accessible for the good as well as bad influences, as the situation and leading element may chance to be, absorbs far more of the better qualities of the people than does that which expresses in public opinion of politics. It determines among the large portion of the people their life in the diverse branches, when not otherwise modified by their more or less serious contact with the real necessities, and how often even conquering the sacred feeling of duty! We hesitate to make manifest what belongs to exceptions, lest the fact thereof passes our recognition too frequently, while this frequency will naturally blunt the acute apprehension of the facts. The bulwark of the law must often give way to the force of public sentiment, and the communities conserved are apparently satisfied, save the wide-awake patriots who

may have to resort to silence when considering the inequality of the numerical powers invested. On the other hand, on certain occasions it may take stand against immorality and rascality in their different modes of committance not accessible for conviction under the law; the moral feeling of the people does frequently express that way, and its power is sometimes a formidable one; which fact indicates that the original characteristic of social sentiment is the animated spirit of self-protection against fellowmen's misconduct.

The motive thus directing people or nations through their sentimental mood to motion for a good and noble object of human, and common benefit, with the intensity and force of removing obstacles of almost any possible magnitude and kinds, is not supposed to be inspiration from God, lest it be on second instance through certain inspired leaders who possess and demand the entire control of the move. When such motions naturally originate with and from the people, that will easily find among itself the leaders, it may be due to its special lucky destiny, and is about as dangerous as happy condition while prevalent, if not modified by strength of the circumstances in practical reality. Such motions of the public mind are liable to go to excesses, and the result may terminate in destruction as easily as it will in salvation. Destiny, though, will always arrive at a final result to satisfy the will and judgment of the eternal

ruler — God. But the direct way for a people aroused to activity of social movement, to its destiny, is not achieved by the power of man alone. Extension of times must often compensate the diverging faults of man.

I do not unprovoked eliminate the moral qualities from social sentiment by showing the dangerous influence of an element equally easily accessible by the evil as the good spirit. We wouldn't have to go so far as to the condition of the Jewish people at the time of Christ, in order to find a legible example, neither to the ancient Romans. The normal condition in all civilized nations exhibits within their traditional ranges, a popular adjustment of almost every social position and irregularity of natural and lawful rights and inclination as well as trespasses, from the peasant with the hoe to the executive power determining the infliction of capital penalty. Any struggle of oppositions of fruitful result is exceptional, but in connection with external activity by wars, etc.: for social sentiment centralizes its own equity of gravity by its overwhelming and current uniformity of expression, and the slum it sets off, which lies adrift at its extremities as a dead mass, is only the visible part of its sacrifices; but not the most conspicuous parts—those who gradually disappear from the surface to remain in obscurity, from causes of countless diversifications. Fate may start the reduction of a happy existence, and society will

finish it. What does it care whether bad luck or own fault played the overture in the misfortune of its members? Or what does it regret if the popular taste of its own was the real cause for a ruined existence of its member! The place of it will fill with unconscious indifference as to the fate of the disappeared predecessor.

Society expresses reasonably both in its classification of humanity and punishment of the unfortunate and wicked members, but it is a cool and heartless expression bordering the mechanical. It may assume its attitude on the ground of a supposed equal chance for anybody to enter the summit of prominence as well as to remain intact from the temptations which pull down into the depth of indecency and obscurity. The successful in life's various branches of business, may reflect on the amount of energy, efforts and consistency invested in the various affairs before obtaining the power of success, and the learned may reflect likewise. The race of life, for instance, awards victory to the shrewd and powerful and safety to the prudent, but worldly honor attains to prominence whether participating in the race or not. The social sentiment in this form is reasonable, but not consequent; the reality of life is contemplated only from the one point — success. What did these fortunate know at the beginning of the race, or in the midst of their struggles against adversities or with imprudent undertakings-know whether they would

manage to reach the object of success or disappear on the road? Causes and circumstances of more natural character might interfere and intercept the possibility of success, even where talents, gifts, and virtue are present for the most promising possibilities. The social class-difference becomes a chain about the ambitious possibilities, with the majority of the lower classes, which will morally detain the progressive element in them, while it ought to stimulate and nerve them to constant efforts. How can the boat, even well manned, reach a certain destination if without oars, or the ship make speed without sail any other mechanical and physical motive power? The condition could otherwise not chain the spiritual life with the several individuals, while it does for material progress, but it is bound to make the dividing point between progress in its difference of worldly and spiritual character. The divine element in man cannot be embarrassed by the chances of material adversities lest it be kept at a stadium of indifference; what the social life is lacking: Soul and the moral responsibilities of an individual selfbeing, should be imminent with the latter at whatever instance material progress may have attained. How could the divine ruling or spiritual ways of God be determined by the fickle sentiment of society, or be reduced by incidental material disadvantages? The really unfortunate of those who disappear on the road to material success, or from the surface of prominence, are, perhaps, those who invested their divine belief in the enterprise.

Truth, in the free exercise of its unbound properties, as love, charity, belief, hope, salvation, benevolence, and Christian virtues of most any kind, will generally work unmoved by the current sentiment, as ought the other side of it which should exercise righteousness by established rules and regulations specified by the laws. The latter, though, are not near as safe for the diverse individuals as the former, on account of their inactivity until set in motion by the sacrifice of money, or stirred by outraging criminal evidences; their safety from sentimental influence, as that of bribery, is variable, and shall not here be made the object of comment but for the purpose of showing that civilized society, in strictly exercising righteous judgment must act unmoved by the sentimental current. The legal personal right may be only imaginary as long as the law remains inactive. What position in society will, for instance, the constitutional right of American citizenship But it may become a power against trespassing liberties or indecent and criminal conduct of fellowmen under almost any social circumstances, except in certain ways of civil nature when barred away by inability of means by which to call forth its action; poverty is still, in certain sense, mightier than the power of the law.

CHAPTER II

From the foregoing we have seen that, since social sentiment is unable to exercise judgment righteously, that is, the organized society has its expression of rights adjusted by properties disregarding sentimental influences, the latter should not have the power to dominate our individual self-being contrary to the principles of life.

Society in its sentimental expression is impersonal, even when acting through its several membership, and those contributing to it, from the apprecious qualities of life in own self-being, and fail in some way or other, have no practical chance for compensation from that source.

The attainance to or reduction from social prominence are the two opposite sides of the struggles for success, reflecting an imaginary balance of gravity or maximum of life, always at a distance.

Social sentiment is thus the common contribution of the reflective fascination of the times, and the consequences of a constant struggle for success among mankind.

It has not the quality of an essence of power in itself, nor the conscience of responsibility, but may be used as a medium for obtaining success or popularity equally convenient by the good as evil powers.

We will not need to involve in personalia in marking the ways, influence, and fickleness of social sentiment as a current element in public life, although many would charge to its leaders the moral responsibilities of its erring ways, perhaps little recognizing that moral responsibilities cannot be transmitted to other persons, even when the wrong-doings may be avenged by capital punishment which simply satisfy our apprehension of right. This be mentioned apart from the subject of this writing as a suggestion of the importance to be awake on the propriety of one's personal actions and attitude of self-being; the enlightenment of our times and civilization invariably brings this upon every one of its participants as a consequence, and by degree as to the amount charged with each. I have heard of a certain criminal convict whose crimes, when evidently summed up, equaled a punishment according to the law of the land, of several hundred years. Such formalities may be proper expressions of learned jurists and criminal courts, but facts which apply to reality are different. The organizations of state and communities originate in their several membership, and the influence of either will return the responsibilities. Society without conscience, state without heart, etc., will not eliminate their importance at the moment of their action.

We have in this country frequent occasions to note how sentiment works in sectional appearance

when the communities at different places take the law in their own hands and deal summarily with the victims of their demonstrations. The committance of crime, in question, produces the force of avenging feeling which is neither civil nor Christian spirited. It is really revolt against their own established institution, and open defiance of laws and principles which require the establishment of evidences to produce the guilt. Who will warrant that the victims of these rash deeds are always identical with the guilty? But the sentiment is satisfied with the sacrifice to avenge the crime, and no further investigation is considered necessary. Such actions by the mutual consent of a community of citizens is by far a worse breach of the moral laws than the crime it seeks to avenge. Every action of that kind is a step backward toward barbarism, or at the best toward the remote condition of organized society when, at extreme situations of lawlessness, they were forced to resort to such means, although, not generally without clear evidences. Calling that a modern way of adjusting rights! They will note what a moral disgrace there derives from the lynch law. I would do a great injury to the loyal citizens and patriots of this country if I mixed this cruel and inhumane expression of public sentiment with that of the American people at large, but the exemplification is here considered useful to show how easily the subtle current of sentiment may grow to the force of the hurricane and break down the safest environment of organized society. That the lynch law is no longer a popular affair in this country is otherwise indicated by the frequent brave and heroic action of the officials in defending the victims. To make a stand and give battle in defense of the law on these points is equally honorable as to give battle in defense of our country, and even more when considering the inequality of the numeral power of the forces often engaged.

As an influencing 'element in social life, the kind of local sentiment recently alluded to is not the mighty current which moves on the modern surface of society. The waves on the stirred ocean which take ground will at once exhaust their power, and so does the local sentiment in its rash demonstrations; and besides, the affairs are often personal enough to leave the pangs of remorse in the hearts of those who participated. There is also in existence a secret society styling itself "The White Caps," whose object is to adjust social irregularities as to supposed. immoral ways and doings, summarily, and it is generally understood it acts in the name of morality and under the mask of Christianity. As to the latter, it might as well put the mask aside and let truth stamp it the coarse hypocrisy; for of Christianity it has not the alphabet. Its brutality of actions demonstrates against every Christian principle. It is in very few instances that the law reaches to punish those secret criminals, as is generally the case with

all evil doings and rascality that works secretly in the name of something good, but history will brand them as a lawless element in constant revolt against the highest principles of life, and unworthy to the benefit of citizenship.

It is only a matter of contemplation that the space between this kind of local sentiment and that of social attitude, with refinement and keenness of observance as well as coolness in expression, grows to an abyss in comparison, although a relation between them may be discovered at a closer investigation. The former may be considered the outgrowth on the normal condition of the latter, with admonishing appearances which speak loud and unmistakably for a "lookout." The social sentiment in its modern forces moves at high sea and the local ones surf at the extremities; the lesser ones issue from the larger. Times may bring forth a counterfeit of civilization, which will deceive the unexperienced if the sentimental element outgrow the power of truth in reality. It should not be possible for every power to use it for sailing in any direction, while it may be remembered that its original appearance is only human and natural, and we have seen how often it was used as an auxiliary to the benefit of the good works for civilization and humanity.

We have an example of the possibility of a sudden change of public sentiment from a recent occurrence in our public life, when Admiral Dewey, the gallant

warrior and national hero of the time, on his arrival from Manila, was received in triumph when he landed in America. The people generally interested in our public affairs were ablaze with enthusiasm and his name was the general topic of the day. And a brief time afterward, deriving from a certain transaction of his home property, donated him by his enthusiastic admirers, to his beloved wife - a mere personal affair — but distasteful to what we call public sentiment, and the newspapers 'flowed over with indignation against him. Those mediums or leaders of public sentiment at one time had shown that they could make him popular, which really was the concrete fact, and also coherent with the true public feeling generally; but that they managed to turn public sentiment against him was to be considered a masterpiece! To my notion, the transaction by the Admiral of his home property could not contain the cause for a blame on him, and it seems that when the sudden outbreak of discontent had subsided, he is satisfactorily justified as to his action. The worst part of it was that it hurt his personal feeling rather keenly, and he would hardly overcome that resentment, lest he should have made himself familiar with the fact that the storm against him at the time was simply raised by a few jealous newspaper men.

The champion sailor, who had for the greater period of his lifetime acquired himself to the habit of coping with the wild elements of nature, and unscathed by the powers that always stirred his ways, could not escape to be painfully touched by the comparatively mild current outbreak of public sentiment, when it turned against him, and the feeling is natural. This would indicate that social sentiment is essential as a power, which, though, may be a matter of doubt; for the power may be contained in the enlightenment which reveals and establishes the true condition of a strongly featured morality. When sentiment expresses by action, whether properly or erringly, it is transmitted into another stadium, occupying the agencies of man in his vital capacities, as the occasion may require.

With the convenient medium, the newspapers, as leaders, public sentiment at the present is made even more fickle and changeable and is rather easily transformed into activity, or inactivity, to suit the leading opinion; people generally dare not oppose the popular sentiment lest it squarely interferes with their ways of duty, when the plucky cut away from it, but many may see fit to oppose it before it attains to popularity and succeed with a counter-action. On my visit to one of the greater western cities, I had the occasion to note the almost entire prominent population spellbound under that imaginary power, sentiment, and the leaders of it were the newspapers of that city. The particular nature of my occupation required to become, to a certain extent, acquainted with a certain class of the business concerns at the place, and I tried to walk the much besought and more commended path which leads through the newspapers. My visit to several of the leading ones revealed as many haughty, indifferent, and by conduct unpleasant, unkind men in the capacity of editors and managers whom I humbly tried to approach as fellow-citizens. When out of their places of business I purchased their papers to get the apprecious news of the hour, a glance through the papers revealed to my apprehension those same men, the similarity of the characteristics of certain kinds of great spiders which, from their hidden abode, bound forth to inflict a poisonous bite on their victims, retreating with the same swiftness of movement. I have also found kindness and humane feeling and courtesy, besides other good qualities present, with many newspaper men, and it should not tend offensive to these when I mention my experience with the opposite kind. From any standpoint of view, however, it made their position questionable as to what side or qualities of that city's inhabitants, who evidently contained almost every facility of the present civilization, they represent. The intelligent it was not, for there is abundance of evidence for the assumption that the inhabitants of that city, by the majority, are as bright and intelligent as those of any other city in this country. But they seemed to have vested the popular key of tone with the newspapers, where it was, at the occasion referred to, sought and found

to be missing! Speak about the United States President when you want quantity of dignity measured in one personification! The occurrence referred to happened to coincide with the U.S. President McKinley's visit to that city, and his appearance altogether marks the civil and plain citizen in comparison with those newspaper magnates who particularly seemed to have been conscious of the fact that they possessed the forts. And they use it in contradiction to the general understanding of journalism, in boycotting real or imaginary foes - equally freely and inconsequent. The Americans have earned a record of being able to transact business above possible undercurrents of sectional feeling deriving from religious differences, political partisanship, and traditions of different nationalities; the business men and traders practically lead a healthful tendency toward national unity which the newspaper press, for instance, at certain quarters of leading attitude, is unable to cope with on account of being too narrow and independent. The newspapers in certain big cities would put up almost any sort of means to destroy a contemporary possibility for competition—don't matter what common benefit it might contain. Thus the faction anticipated to be in the position of molding public opinion to ward against the misapprehension of what might be considered lawful and humane for our civilized conditions, assumes an attitude more hoggish, independent, and selfish than any other class in the Land.

The most characteristic mark of spiritual life in any facility or nature is, perhaps, tolerance. Freedom of thoughts and right of existence are to spiritual life of the importance and propriety as what have materialized in their reverse, to the magnitude and capacity of the "Inquisition!" That is, the inquisitors of the Middle Age had to go that far in inhumane conduct and cruelties in order to equal the power and importance of freedom of thought and exercise of the individual rights. The opposite side materializes to an approximate magnitude of the immeasurable to indicate what it amounts to. Since the newspaper press is accredited with such widely forked influence on the present civilization, it should be nothing but proper to investigate into its true character and qualities, and compare it with the condition of the people at the present maximum. Or would it be fairer and truer to measure the condition of the people with that of the newspaper press? Where the latter leads the public sentiment, it might look to be the more consequent way, but this wouldn't reveal the true condition. The people will sometimes yield to the leading effort from a natural inclination to follow leadership, and when they will not do so practically, they may sentimentally, and this tendency is, as formerly alluded to, an influencing element in ways of good as well as bad. Suppose, in one of our modern cities representing the cultural condition of the present, you find a population generally disposed to kindness, hospitality, friendliness, and a conspicuous desire for progress in most any way that times may offer, but in the same city the leading newspaper press generally disposed to hatred, spite, misrepresentation, and watching for the opportunity to obstruct the purposes connected with your presence, then it would prove misgiving to measure the general condition of the people from what had proved real and objectionable enough with this faction alleging to represent the public spirit. Their ways, then, are not taught by schooling, though you may find learning among newspaper men as among other classes of society; it is an attainment to independence and a habitual falling into disregard and indifference for fellow-beings; a practice apparently unapplied by the golden principles of life, which direct and modify the natural inclinations of the human nature, and may be it is the agencies brought to activity similar to those that brought forth the Inquisition at the darker period of the Middle Age. You will find in most every other civilized country the newspaper press a more representative medium than it is in America, and the cause for this may partly be attributed to its concentration of power. In our larger cities, for instance, you may find the leading newspapers to be big business concerns; they may thus claim the right of public opinion on well-established financial grounds, and, in many cases, as cynical as is possible for Americans to be. From this you will not wonder to find the prominent part of these free Americans, in most any capacity of business or occupation, to move cautiously, as if with one eye constantly on the newspapers, as if the worth of a life or importance of a business career suspended from them by the connection of one thread. The condition assumes more marked contrasts, perhaps, because we are a liberty-loving people, but the sensitive part grows anxious and nervous from the imagination of peril, as if oblivion awaited them on one side and scandals on the other at close range. Some one may ask, "Why should we have to become petrified in order to be right?"

It may be perceived, then, that the newspaper press becomes a conspicuous factor in social sentiment, in two principal ways, viz: As the leading medium and as the practical means of expression in both progressive and destructive ways. As a monopoly it may be regarded, in national-public affairs, the most dangerous element in the land. Not everybody has a free District of Columbia.

From the ages of the past, where the leading motives of social sentiment were commutated by intrigues and other secret agencies by which to impose public opinion within the more preferred circles, it is alleged that the fairer sex was secretly instrumental to the leading public opinion which terminated, by its uncalculated turns and changeable nature

generally, into the stirring events of that times, shocking to our sensitive feeling even at a distance. There are plenty of rumors about prominent women active as the principal but secret factors in the most important government affairs — as declaring wars, fixing the terms for peace, appointing ministers and other high officials of the state, and dismissing others from their posts of duty. Whether this be true or not will not be made a matter of investigation in this book, but it may be safe to assume that this could not generally be done contrary to the popular opinion, at the least within a limited circle, but it would, perhaps, not need the influence of public sentiment to arrive at a conclusion. This may indicate that the female sex, in her activity of social nature, will not work by the agencies of sentiment in order to reach her purpose. The influence and works performed by the women part of society, apart from that of mere personal character, is not of sentimental nature, even in modern society. I will try to prove this assumption by the following demonstrations.

We have perceived from the foregoing that the social sentiment has not the properties of an essence, since society must realize through its different offices of activity its positive objects, founded on facts or theories supposed to convey the truth, disregard of sentiment. Thus the sentimental element is negative, since it can be used as an auxiliary to different and contradictory powers.

And it is demonstrated at some other place in this book that the positive element in the human intellect brings forth the negative, and vice versa. (See Cause and Consequence.) According to the understanding of the properties of different characteristics with the female and male sexes, they are supposed to represent that of the negative and positive sides. Hence sentiment as a negative element results from a positive cause, and is thus brought forth by men.

The impressions by the spirit of womanhood on social life are conspicuous by their practical marks, especially when from within her own sphere of callings; outside of this a different characteristic is to be apprehended or bred with her, before being capable of setting any marks on her surroundings. We have seen many women of a positive bent, and their success in their particular line of works is sometimes wonderful. We notice them perform almost any of the technical works generally performed by men, and they often do it with the expedience and promptness of perfection. So my suggestion to her opposite disposition of characteristic to that of the is merely objective and cannot hinder what from long ago remains the facts, that the different specific training and rearing may fit her for almost any position in life beside that of the men. Fine arts are originated with women, and consequently at home with her; yet they have also developed to mastership with men, and they still, together with science, are

cultivated principally with him. To mention the art of sculpture, I have so far not seen any work from men approach the original as close as the late woman artist, Mrs. Ketchum. She sculptured on those cold marble blocks a series of poetry which stand the materialized Te Deum to the great originator, God, as long as they will last, and the genial artist won a name in history among the noted masters. natural gifts of art wouldn't necessarily have to branch out to abnormal development in order to demonstrate their presence; it may be noticed in the every-day life of the well-developed, well-bred womanhood, in her appearance, criticism, keenness of taste, and sense of arrangement, and countless numbers of other facilities brought to activity within her family circle which I scarcely know how to mention. material sought here is to justify my assumption that the impression on social life by civilized womanhood is conspicuous with more practical marks than fictions. Her sensitive disposition has but little in connection with social sentiment of the hour, except when coalescent with her artistic bent, in the lines of fashion, etc.

One example out of the many appearances produced by reality as fitting evidences for my assumption, may be illustrated here from the general sentimental disposition toward the fallen and transgressing members of society. We hear frequently of women visiting our prisons and bringing with them

flowers and delicate foodstuffs with the object of modifying the bitterness of feeling and unlucky existence of those from liberty and other apprecious qualities of life-banished fellowmen, or we hear them making combined effort to restore to usefulness and a life of purity fallen women who are drifting at the outskirts of society for the inevitable consequences of fate, toward the precipice of destruction. The motive for their actions in thus coming to the rescue of those whose sign of distress is not perceived by the outside world through the heavy walls of prisons, nor distinguished among the densely populated and partly well-disguised life in our greater cities, is not sentimental. It is power or genuine moral qualities which realize in virtue and arrive at the practical result, while the social sentiment dooms those unfortunate classes of fallen humanity to everlasting disgrace and exclusion. This is not always done on righteous ground, but often on the contrary. When society finds an equity for its offended sense of right by the lawful instruments of the times, in the sentence of the guilty party, its further requisitions against the same party, both morally and formally, are supposed to cease what the past concerns, but if it continues to punish — what is practically known to be the fact — by exclusion and disgrace of these members, it is the same as forgetting to credit the penalty paid up, on the account of guilt, not only to the parties it found against, but also against the

innocent of their intimate surroundings. The other side goes to the opposite direction, in allowing unrevealed or disguised guilt to remain undisturbed. Society cannot forgive, through its sentimental expressions, because it has no soul; it excludes the members who decline beyond a certain point of its own center of gravity, which may be the moment's popular opinion. We remember all those fraternities of church organizations and other local charitable societies, how they propose to receive disreputable and fallen fellowmen into their respective circles, when they show an honest desire to reform their wicked ways of life! But this admirable display of charity and brother-love cannot restore the ones socially disgraced to social prominence, except under certain disguises, more than a constitutional right of citizenship, for instance, would be sufficient to insure social prominence to its possessors.

The fascinating corrective of civilized times is thus impossible, even where the divine principles and laws proffer abundant of opportunities, because the former contains no power.

I discount none of the individual achievements by the masculine kind of society, which are marked by strong evidences everywhere, when trying to demonstrate that the feminine kind contributes less to the sentimental element than men, and is consequently less influenced by it. Her thoughts and ideas realize more directly and unmixed by fascination and express a truer measurement of the situation both in objectionable and favorable ways; her hesitation of determination is only an evidence for her fidelity to her belief and ideas of something different which she may be unable to realize. The subjective belief will try to realize against any odds, and thus run the risk of much danger, while it also gains the most visible triumphs where it realizes. It is remarkable that the greatest and most epoch-making events so far on record were first revealed to women, at their approximate realizations; even the ideas containing genuine divine properties. These facts remarkable, because they occupy grand and important places in the history of mankind, but the life of every-day contains more or less secretly these qualities in the great multitude of enlightened believers, and it cannot fail to impress a visible mark on civilized society, on account of being too active for both hiding and depression. The abyss of unnatural and unhealthful condition of life which sometimes divides the ideal from reality seems more easily bridged by her belief and natural inclinations than is generally the fact with men. Belief will materialize by its divine power.

While we, as yet, scarcely realize the magnitude of the imaginary power of popular sentiment, which influence we are more or less subject to, it may be still less commonly admitted that vanity is not fair! Sentiment need not be the necessary supplement to scarcity of thoughts and knowledge; even representatives of great thoughts and principles could not be anticipated to be able to make a practical appliance of them to its own existence. If at an unpopular stage of development the very circumstances present might make it next to the impossible for almost anybody lesser than the superhumanly gifted beings. The Biblical delivery tells us how Aaron vielded to the sentiment of his people in the wilderness, and in contradiction to their traditions and his belief in the one living God who leads their destiny with the revelation of great wonders, furnished them the coveted object of idolatry. And Solomon, the most popular king that wielded his scepter over the Hebrew nation, and the founder of the famous Temple for the worship of Jehovah, is said to have finally shared his divine devotion to the modern Phænician idolatry in the worship of Ashtoreth. The Phœnicians were then becoming the leading representatives of Oriental culture, and their king, Solomon's contemporary, was the latter's ally and personal friend. The modern religion of the heathen gained the popularity in Syria over the religion of truth; and how tempting to the powerful ruler Solomon, who held the hegemony over Syria, to be up to the times in all his ways! There is no doubt but that he possessed the intelligence of judgment to distinguish between the false idolatry of Ashtoreth and the worship of Jehovah with an established system of theories and principles. But the tempting sentiment from the fashionably cultured Phænician seems to have moved him with his wisdom to be in it, pro-tempo. Meantimes, Destiny planned a division of his realm forever, and his descendants on the throne of David got only a share of the powerful Hebrew nation under their scepter. And his ideal that at one time inspired him to erect the hitherto costliest monument of devoted worship to the living God, seem to have been overshadowed in his later years by a deceptive apprehension of vanity.

When the glittering surface of his surroundings, popularity of achievement, and strength of desirous interests of his lofty ways generally, had faded, he, perhaps, felt the ground on which he once stood so firmly give way from beneath him; his belief was no longer intact. While we admire his wisdom and power of achievement in architectural ways, and contributions to the holy literature, as well as his great love for artistic productions which he introduced into Jerusalem with great effort and sacrifices, we perceive that his was not one of those spirits that grow to life's end. His faults, from our standpoint of contemplation, were evidently not the faults with him from his modern contemporaries. A different thing may be the case in regard to his special calling as a leader of Israel. We notice the influencing tendency of the popular sentiment of superior power

of currency from the surroundings, and we mark its tenacity to mingle with everything, from the ruling majesty of government and policy of politics to the people's divinity of worship; all of which might have been considered a profitable modification to the rather sharply drawn traditional laws and regulation. when the people woke up by the forcible grip of foreign supremacy, the spellbound disappeared, and it found that its divine virtue had vanished without leaving any visible mark of influence on the surrounding people, to make even a reciprocal compensation. And their inability to comprehend the extent of their calamity perhaps saved them from despairing out of well-caused grief. History has so far, with the combined efforts of the past, not been capable of determining the consequences of the failure of that tremendous and divinely planned attack of spiritual culture on the half-barbarian times.

How often is not lawlessness against human rights and demoralizing acts perpetrated at all times by men in prominent positions! The illusions of high-tone sentiment composing the sphere within which they move reacts on the multitude who conceive and admire. But if that illusion of popularity disappear, the improper conduct of the parties in question will assume their real character, and then the sentimental current may turn against them and with the irresistible unanimity of expression carry them away into the depth of obscurity, or reduce

them to their individuality of self-being. The sway of times will impose most unrelentlessly and often under the most deceptive disguise, on those who have attained to the summit of natural leadership for some or other real cause of destiny, and they may bend to it from the laws of influence if not strictly wide awake on the specific object of their attitude. Many royal officials and other dignitaries have a body-guard of safety, but a less number, perhaps, have a guard of moral support when they need such most urgently, while others may have even angels when assistance from man fails. Christ couldn't induce his disciples to keep awake one hour in the battle of temptation, and angels were supplemented to occupy the post of duty when the watch of man was tried and proved to be insufficient. History exemplifies abundantly from those who towered up above the level surface of times, and the names of those who fell are not engraved on posterity for the purpose of inflicting an everlasting punishment alone, while the consequences deriving from the different deplorable accidents connected with conduct of some of these historical personifications, when adjudged aside from contemporary circumstances, may stir up the indignation to repeat their doom from time to time. And to the contrary with those who are styled the heroes. The main object of history to teach is commonly taken less stock in; its admonishing outcry, Beware of the danger!

will generally not reach beyond the irritable interest for knowledge when not an object of persuasion of learning and special investigation for discoveries.

While we acknowledge — and many of us rejoice in the happy fact — that the leading destiny and the Spirit of God always arrive victorious toward the destination of mankind, even if by forcible removal of what certain periods of times may have built in obstruction to his ways, or strongholds of fortifications might have to be put up against the injurious influences of other times, we are often apt to forget the importance of the alternative laws of the circumstance that different factors of civilization must be systematically in activity in order to facilitate the natural development by the laws of progress and obtain what we, in lieu of the proper expression of the term, may call a good result, or else the insufficiency of the period or times involved have to be supplemented by postponement, infinitely as to the power and will of man. When some people think continual supernatural interferences suitable for enforcing good causes, it might be worth our consideration that it pleases the majesty of God to retain originality both in the matter of creation and his establishment of laws and systems. Humanity is more or less conscious of the necessity of the specific guidance of God when it finds itself in the wilderness of the times and confronted to magnificent problems of adversary nature, or when the formerly established principles of life become questionable as to their qualities of veracity; while the truth as the practical leading star might have been prepared close by, on the nearest horizon of the times, if sought, while distant to the extent of its orbit when carelessly omitted. The situation will generally solve the exigencies by the inventive characteristics of man, but if the divinity in him is kept indifferent, he will materialize where truth is spiritual and cannot be but so. Opinions will naturally substitute with the next best on hand, what otherwise would be regarded the truth by its wisdom and logical properties. Opinions may form on almost any subject prior to, or in absence of, the possibility for their realization. But their relation to the truth depends on the enlightenment, veracity, and purpose with the originators or leaders. The multitude who are unable to make comparison with reality or with something established, are at a loss when a contradictory current. of opinion claims popularity. They may be the necessary contrasting sides or counterparts of a situation without which the true condition would be difficult to find, and as such containing an essence of the question involved, and a practical solvance may be obtained; that is, if their conclusion was made dependent on such way of a solvance. But anything else, leaving the chance for a difference of opinion, would remain floating and vary with regard to its probability with the popularity of sentiment.

Freedom of opinion stimulates the expansiveness of sentiment, and can give it all possible colors and directions within the two extremes which are also the governing limits - when not practically modified by reality - tradition and fashion. We have before us a view of the splendor and refinement on the glittering surface of our times, to ascertain ourselves that something veritable has been obtained where power and effort have combined in the free development of the cultural refinement of the race. What we note and wonder at, thus materialized, was once present as the individual spiritual affairs, but not socially. And if we go into the depth and investigate into the deplorable condition of society and note what realizes with the every-day life, we are forced to admit from the order of causes and consequences that it was thus present at first instance as a humanly spiritual affair, but not socially. It follows that society couldn't possess the possibilities for either progress or deprivation, while it might cause abandonment of both by severing the natural ties which bind humanity together. Since this is not done by political laws, it cannot be prevented by invention of such laws. That is about as far as society can go; as a nation, for instance, it executes certain official duties and distributes the common wealth, etc., but the mightiest element in society may be the popular opinion or sentiment.

The most influential of all social laws are the

unwritten laws of opinion distributed by the sentimental current of the hour, and which need no other means of enforcement than popularity. When organizations of the different kinds and natures bring power into activity, opinions are fraught with the life properties of their several individuals, and the power thus produced waxes in intensity in proportion to the spirit of the contributing interests. Patriotism, for instance, is not sentiment; it is natural love with the undefiled condition of the country of which one's self, through intimate connection, is a part, and its reverse is jealousy. Its activity establishes to the most forcible degrees of material power, as do the several church organizations in the milder sense of religious nature, and either exclusively with the qualities of the individual life. What they have materialized by more or less accumulation of laws and wealth may distinguish their degrees of material power, but would, at the moment of dissolution, become dead issues. We have witnessed the annihilation of states as well as other and minor organizations, and in some cases it stirs our sense of right in different ways as we may be disposed by personal inclination, but no life was made extinct by those annihilations except with the forces involved in the execution of it, where it was done by the power of wars. This will indicate that no spiritual essence is present in the social appearance at any time, whether in state organization or that of the churches, except when the

universality of the divine principles or the property of truth involve the leadership of God. This assumption, if true, will not eliminate from any of them their propriety and good offices which they may exercise. As truth is enlightening, the knowledge of it should serve to stimulate the interest to a more intense contribution to the good causes, whether of religious or political nature. Who would dare to inspire devotion and obedience to the revealed will of God by telling the people to believe in the church, and who would assert as the principle for inspiring to true patriotism and propose as the source of individual prosperity of life, by telling them to depend on the government, state, municipality, or community? Even if organization could be brought so far as to assume the intimate character of the family, their abilities of exertion would depend on the contributing qualities of their several members or constituency, and would leave no essence of life at the moment of a possible dissolution. As the means of protection or environment of safety they indicate something else which is sought providence for. A regiment of soldiers under march throws out a picket chain to provide safety during its hours of rest, but at the end of the campaign, when the body of men dissolves and the military rules and regulations cease, such providence might be superfluous.

The prosperity of an issue of whatever nature

is manifested by the amount of interest there be invested in it. The power of life is thus intensified by the multiple of contributing interests in the common exercise of the right properties in order to obtain a result which is more or less identical with reality, while indifference will withhold a proportional amount at a loss to the cause where it was due. To encourage the belief, then, that something beneficial to oneself should derive from the source where the account of status shows him the debtor, would be to reverse the natural order of the affairs. that wouldn't prevent that other accounts might show something which he is rightfully entitled to, from the same source; this, though, will really come in under the comprehension of the moral existence of an organization, as it is the material consequences of their measure of works, more than the life powers to which are due their appearance and beneficial result of them. The virtual strength of the contributing power to a live issue of common interest when conscious of the facts, would do away with the deceptive tendency which believes in an essence of its own, with any organization, and thus transposing the confident members on the evasive. Those who deceive to retain fidelity for the popularity of certain organization must make use of the negative side of civilization - ignorance. And their existence will not thus reach above the low measure of formalities. A wide-awake apprehension of our individual stand-

point to the organizations which realize something practical would also do away with many of the doubtful and superfluous organizations which extract the vitality from those which are considered necessary for organized society of civilization, while they return emptiness and indifference. Divide society or the nation where it ought to stand united, and note the result with fear for the future. Christian and patriot! Social sentiment has divided itself into a classification which the shrewdest assembly of politicians cannot uniform by the power of laws, nor the effort of the churches bring to a level of equality. If sentiment takes the liberty to organize and execute different purposes in concurrence with the state, the question might, in the course of time, turn up: Whom the boss could be? And that is a serious question when the sovereignty of a nation is a part in the affair. So far they have not attained to political importance in this country, and as it is not my object here to question their political lawfulness, I shall limit my meditation to their moral character and influence on our affairs of public nature. With due admittance of the integrity of this people and the sovereignty of the law, we note that much of the rankest rascality cannot be practically evidenced for the punishment of the laws, and sectionality of feeling deriving from opposite interests, difference of contemplations, and the incarnation of strictly limited societies may cause the perpetration of evil-doing

and injury to fellow-citizens of revolting character against the constitutional right of citizenship; not to mention their damnable nature against moral laws and principles. Liberty comes convenient for other purposes than the virtual.

While we may have reason to believe that many of these private organizations are active only for good purposes, and some of the industrial societies and other professional organizations are even necessary as the means of protection against their mightier fellowmen, we fail to perceive the propriety of the existence of all those secret societies which work under cover of absolute secrecy. There is danger from them for the safety of our faithful and loyal citizens. We are not aware that any charitable society or Christian associations find it necessary to secret their ways and works It is plain enough to see that some of these organizations have materialized in order to facilitate a certain specific object of works, and the practical result is manifold. Young people of interests organize to help other young people to grow interested. What noble purposes, and what could promise better for a useful yield of fruits, than to clear away the jungle which gather around the youths!

Charity has a wide range within her reach and many hands. But the concurrent organizations eliminate power from the churches and from the state. People of interest will organize about issues of specific practical character. Do they apprehend that the spiritual properties represented in those organizations are not present as an essence of its own? Another circumstance is very favorable that the young and unprejudiced will more easily bridge the schism which separates the different churches apart from one another and unite about some issue which will not touch the points of difference unpleasantly and indecently. This may be a hard task for the riper age and for the higher learning, even with the convincing strength of experience, of the condition of disloyalty to the divine truth.

It is where the interests divide that society sets off in marked sectional differences, and these will easily materialize in more or less opposite attitudes to one another, as the situation may be, until the common connective is practically severed, although the providence of God has systemized natural ties which bind society together at certain junctures with indispensable consequences. These are more or less perceptible as the enlightenment of civilization may be bright or shadowed, and the means will be found at hand in the same degree to realize the idea, since it contains the natural facilitation.

We know that difference of opinion will naturally form parties, and we have formerly discussed the apparent necessity of it to arrive at a conclusion, but parties are not identical with organizations which are governed by specific laws and regulations; parties are

supposed to be only the promoters of certain theories and teaching which final result congulate with the more universal properties of civilization, or more distinctly, with the congregation and country. of political nature are often the practical implements by which to gather the scattered opinions about certain issues, and they will not generally extract from the state the interest due it by patriotism; since their efforts propose to finally disappear in the common interests of the state. But the reverse is often the case with the concurrent organizations. What do those extensive secret organizations which make such heavy drafts on the vitality of society give in return to the country and to the congregation? The country is supposed to have extended to them, as a first installment, the liberty to exercise their personal facilities almost at pleasure. The chief executive of a self-governing people who entertains intimate connections with secret organizations of concurrent nature, may be likened to an adulterous woman who occupies an honorable position at the head of a family. Either of these important positions seem to require the personal faithfulness in an equal degree. There may be less danger present that distinguished leaders of church organizations should diverge with their attractions on these points.

People will generally, under normal conditions of the times, take matters at ease when it lays within the range of their commanding power to do so. To be

the "master of the situation" conveys the meaning of a far-reaching attitude by mortal humanity, and presumes qualifications for the particular purposes of life, influence over the surroundings, and other facilities necessary to possify success. The personal liberty allows a wide field for the exertion of the better qualities and for development of the natural resources, and belonging generally with the individual If the limit for a person's actions and doings, who has the proper means and abundant of them at hand, be the limit of its personal liberty, there would seem to be nothing that restrains from going to excess in many ways, about as easily as to have its attention concentrated on useful and practical works This is pertaining the moral and spiritual side of life. When seen from the result or consequences, it appears as if some people tear down while others build up; one period or generation reconstructs and destroys what other generations have organized or erected. And opposing elements at the same time will simultaneously work in contradiction the self-same things. The right to do so according to the freedom of opinion seems to furnish enough grounds for the existence of this order of things. Life will express its true character in the exercise of freedom and the results of its actions will prove the merits and veracity of it. It does not make much difference how many good natural qualities there were present, for these might be directed and occupied on doubtful objects as well as proper ones. We have seen that the sentimental element may be turned by a comparatively few and made practical use of as an auxiliary to reach a certain purpose, and that by the power of influence from objectionable surroundings may be removed, and other situations changed to suit the occasion. Almost any exertion of purpose will arrive at a result, at the least for a temporary success. We have many examples from experience to show this; it is the order of consequences. The human life seems to have inherited from the great Inventor the liberty, when not restrained by oughts and dues of earthly matter, to make a choice among chances and opportunities to the minimum of the alternative, so that wisdom and prudence might triumph with the right.

What perhaps is less generally considered, is that the most genuine properties of life, those of spiritual nature, are not changeable, what are fixed by divine laws and systems must as power in activity arrive at the given destiny and leave not even an alternative. The freedom of choice among several ways will not alter the destination of the right one, and the divine ideal of human life has a comparative preference among the speculative conjectures of the inventiveness of the human mind. We recollect the regularity with which the organic and physical systems of nature perform their actions, and we hesitate for an investigation to find them governed by certain laws containing the character of their origin. This activeness in

everyday life may grow habitual to the majority, lest brought in contact with them by an interference of some kind or other, and the result may be an acknowledgment of their positive nature against the human power, which may bring forth a comparison of the power of God and that of man. The learned style these natural laws truths, and will as a rule not dare to put up against them. They find the prudent interference with them to be submittance, which may also contain the only practical way. Why should it be possible to interfere with the spiritual ideas of divine origin and obtain a happy result in opposition to them?

Truths of spiritual character may be established logically with equal strength as the natural truths demonstrated. Their properties of action require as the characteristic difference the peculiar element in man.

I am trying to bring forth this to arrive at the conclusion that the genuine qualities of life are not a haphazard that can be produced and eliminated by the changeable fickleness of times and sentiment. We note the facts of their absence as an essence or power where sentiment has the presumption of becoming the governing element. But they are present where their properties may facilitate system, which originally is in the individual intelligence of man. I have in former passages of this book mentioned the hazard involved by the subjective

belief, which includes also belief in the churches, on account of the difference of characteristics between the spiritual and material, while this fact will not exclude an intense contribution of the qualities intermediably by the several members. Life may express its true element through its outward activity whether individually or congregationally, and the issues of an organization of that kind are not supposed to contain other than the agencies for the object of their existence and measure of works. This will actually make the churches no less sacred if the consciousness of their constituency claim them to be so; but it may help to clear away the deception which many seem to be fraught with; to believe in the church, and perhaps bring forth the realization of what is better — truth.

• The temple of worship is sanctified by the devotion of the worshipers; it wouldn't produce logic to exercise any divine services to an infidel audience. The same principle may be applied to the organization of mere worldly nature, except the former comes nearer to the ideal, if the divine principle be exercised in brother-love, etc., but this must reach further than to fellow-members if it shall stand the test for the proper qualification, although similarity of belief will naturally connect a more intimate familiarity by the power of sympathy, and when known, it will even surpass relationship by the natural ties of the blood. Similarity of thoughts and belief makes a closer con-

nective than commonness of natural gifts and occupations. There is a spiritual relationship constituting the invisible Congregation, with the Spirit of God as the leader. There is no doubt but that sympathy is eminent within this where members are conscious of the fact. Brother-love was commanded at an early stage of the history of Christianity, and is a timely feature up to date, and is practiced within certain limits to considerable degrees. This practical feature of sincerity in acknowledging an allegiance to the truth, should not need the spur of a distinct law paragraph to find a suitable expression in life.

In comparing the moral tenacity of associations, the family will stand as the foremost when harmony is prevalent, and as to holiness it may at the least come equal to any one of other social organizations. The strength of sympathy deriving from spiritual relations would hardly contain the durable connective to stand the trials of the every-day life; besides, it is always hazardous to try the spiritual against the material. The natural ties seem to contain the specific tenacity for the family life which is constantly brought in contact with reality. If harmony be maintained at the same time, its practical strength surpasses that of any civil association. We perceive the high quality of harmony in the family life, even under lucky circumstances, when the several members, as pertaining the junior parts of it, are as many dissimilarities; but where nature is allowed to develop the connective, the most grave necessities become auxiliaries to strength by continual interference with reality.

There is in the human soul a more or less urgent desire present to obtain an equilibrium and an unrestrained range for one's best thoughts and ideals of life, outside of the natural circle where calling, traditional usage, or circumstances have concentrated one's occupation of life. The material side of life will often strike a disharmony with the spiritual side, and the satisfactory equalization is sought somewhere else. Sentiment may be the current agencies to realize a distraction from these natural associations of intimate surroundings, but the real motive may be contesting powers within one's soul or heart. In some instances it assumes the seriousness of a choice between life and death, when the contrasts of those two sides of life be too sharply drawn by reality. The spiritual being in man claims the mastership, and as such may find reality positive to a degree of impossibility of endurance. The appearance, though, is largely due to the deceptive contemplation of the situation and of the natural qualities of life involved in it. And the voices of admonishing gravity which rise against it from the different associations sustaining the loss, the family, church, and state, are unable to stop this draft on their power of existence; may be because they propose to contain the qualities they possess only imaginary, or more

distinctly, the material sides of them. But whether such distraction, from what may be considered the natural sphere of reality, be due to sentimental influences or the more substantial powers of life within man, the tendency to seek from some external sources the object of our attraction, where we perhaps ought to be the contributors, becomes again apparent. Or there is sought from without what man might obtain within his individual self-being; since the properties of life in spiritual sense become thus originally active. The fact that relation of thought is naturally sought by associating similarly thinking fellowmen on common principles, shows that something is deriving from the activity of their spiritual life, which is practically useful and even necessary as leading tendency, as compliments to individual dissimilarities of gifted, or in the least for obtaining understanding of one's effort or actual spiritual wants. These benefits, though, are not deriving from any social essence of an organization; but are contributions from the several members of fellowship. The idea seems to be an original divine effort to establish a whole system with logical connection of the ideas and principles revealing to thinking mankind. We perceive from this the apprecious and beautiful providence of God in the existence of an invisible spiritual congregation with systematic belief and activity. And experience, with history as the proof, teaches us how the tremendous efforts made from time

to another to systemize with a technical realization in practical life have been baffled by the unfavorable and adverse condition of man generally; the element which consumes the entire exertions of the vitality representing the truth of civilization, by the combined effort of the good causes of life; every action of mercy and duty by women and men, as many as can take hold, and yet the true result varies about maintaining the balance, with periodical chances of loss or gain. Look at the evolution of Christianity in the past, how it strained every nerve in its periodical run of progress, while at alternate periods it appears nearly buried under the avalanche of opposing elements, or disfigured beyond recognition from falsifying and adulterating mixtures.

The spirit of man seems to possess the exponents of elements for destruction as well as that of progress, happiness, and life. The liberty for a choice by opinion, among different ways with apparent equal feasibilities, with the desires of man in unrestricted bent of own-selection, or between the alternative of good and worse, is apparently an inheritance from the Creator. But the free will of activity appears with the being of a spiritual life of intellect. (See Causes and Consequences, this book.) The will that chooses at the standpoint of election may be a negative element and influenced by all possible circumstances without weighing their properties for the situation; yet a personal liberty is present generally as

a part of the individuality of man, and responsibility is its counterpart.

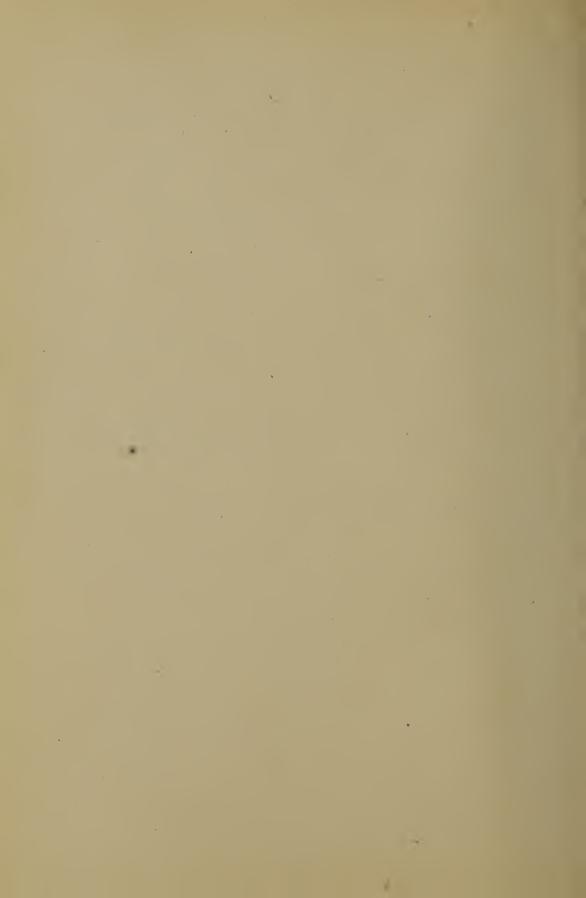
Man's opinion, when not coalescent with the higher principles and theories of life, will thus alter according to the tension of influence he may be subject to. And organizations may change the features of issue, divide and dissolve as experiences furnish examples for. But life, in its objective essence, has the character of eternal existence, and its properties are active with the individual. The franchise of spiritual safety will then be to cultivate the apprecious appearances of it within one's own self-being. Seek it from an imaginary essence of society or from that of an organization and the result may be emptiness, when the intoxication of a fluctuant sentiment shall have disappeared, or you shall have fallen in disgrace with their surface popularity from which no power on Earth can save their adjudged victims.

Most of my contemporaries of this country know from reputation the name of the genial Henry Ward Beecher, while perhaps but a few know the veracity of the charges against him which at the time tore his fame from the summit of popularity. It is not my intention to "find" with the church society to which he belonged, for he was popular all over the country. But why couldn't the congregation save him from disgrace, although it claims a greater power—that of absolvation? Because it was moved by the sentimental current and those who pronounced him guilt-

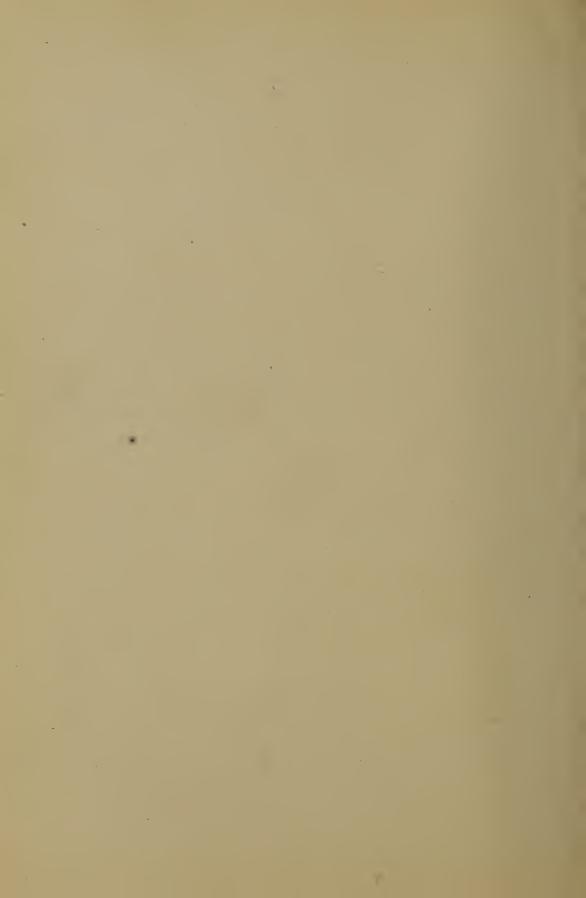
less stood one by one. The social ban thus gained the strength of popularity; the sentiment of purity was hurt, and its judgment expresses more daringly than does the Gospel in practical life. The evidences in that case as far as known are yet absent.

The customary way of the Roman Catholic Church to throw ban at heretical persons or teachings is not an affair by divine rights with that organization, and the reformed churches admitted this point from the opposite position. The formal laws and statutes of any church organization are the only rightful instruments of punishment of its members, and which limit is exclusion from the right of membership. The spiritual executive power is by special divine calling vested with the individual where the spiritual life is active, and then always coherent with truth. How could any one believe that God, who is righteousness itself, would sanction a ban thrown out on false motives or premises! We know the history of that church, and it wouldn't be necessary here to recite the periods of its terror and cruelties in order to gain strength for any argumentation. Long standing of a usage will not establish it a law when the qualities of its propriety are absent. The proper remedy would be to throw overboard all that is deceptive and falsifying. To be in the truth, oh, what a position gained! And vice versa with the contrary. Behold how coming generations rush for that point, eager and anxious, as if the entire treasure of the material world was involved! No work, no sacrifices are deemed too good. They rush for the object of life and for safety!

God, let our lives and works in truth be bound,
Hearts own both rights and dues in thoughts and actions,
That when with light of judgment thou wilt come around,
Thou mightn't find us with thy will in fractions.



FIFTH BOOK SELECTED POEMS



SELECTED POEMS

GRANDEUR

Let us all who know thy name,
Live thy praise, O God our Father!
Round that name are wreathed grace and fame—
All thy children hopeful around it gather!
May the glory of our Master,
By his teaching and examples,
Free our hearts from vanity and from disaster
And prepare us for God's temples.

Ruler of the world and universe,
Thy grandeur may be traced
In all thy tracks—
And scores of thousand years
Could not thy laws and holy will erase,
Nor either of thy doors of mercy lock!
May the glory of our Master,
By his teaching and examples,
Free the hearts from vanity and from disaster,
And prepare us for God's temples.

By thy presence life originates and grows to strength; Mortals in the countless kinds receive their destination

Like various in shape as life of length; All in harmony with fashion! And beloved thy children were bestowed the soul and reasoning mind.

May the glory of our Master,
By his teaching and examples,
Free our hearts from vanity and from disaster,
And prepare us for God's temples.

May we, therefore, try to listen to thy voice
While living on the Earth which first was thine!
From our years of youth we will have thee for our
better choice

Until the light above upon our heads shall cease to shine!

May the glory of our Master,
By his teaching and examples,
Free our hearts from vanity and from disaster,
And prepare us for God's temples.

GROWN PEOPLE

I claim to know by fair degree,
Distinctive marks for manhood as for child,
But shouldn't lack the liberty
To mingle them at some junctures mild.

To those who think they suffer humiliation,
Applying to themselves that divine affix with God
above,

I might release my heart relation, But couldn't cancel brother-love.

When one by choice remains a child,

Though taught and grown, or skilled and strong,
What knowledge more serene and hale

Than to what destination human life belong.

If times abound in one theory,
And all the rest be left at sea,
Which fail admit the resultory
In diverse works of destiny.

And even fraction claims the one, or borrow Tradition-right, or by the heart's conviction Why wonder, then, when road grows narrow, Which leads to truth, through contradiction.

There is a time of human childhood, When people sing and play, It reaches on to the age of manhood, When people sing and cry.

The cry not always arose from sorry,
From pain of body nor from wounded heart;
It mostly is the breath of fancied worry,
And may most noble 'chievement thwart.

The visible and earthly blessings
Which to the soul are getting dear.
An Eden without wants and ceasing,
Is wooed for future life and moment near.

But lo! not always is that gate
An easy matter to re-enter,
Though frequent' charged by hopes and faith;
The angel with the glittering sword
Still keeps a watching at the center.

Those charges are not wholly spilled,
Though mercy sometimes makes delay.
The list of wants is often filled,
While wisdom thought it best, a nay.

If desire would stop to consider well,
And modesty count what you lack,
Then wisdom would like to come near and tell
You not to wish the past come back.

From history you hardly would,
For want of meat and fancy matter,
Greet Moses back to Egypt, should
His troops in foul reaction scatter.

The surplus of the good times past,
Like old incumbrance bad,
Into the Red Sea cheerfully were cast,
Among the waste and dead.

Why, then, before our greater Master, Conspire against his high command, Which might, if not cause real disaster, Detain you in deserted land.

OUR GREAT-GRANDPARENTS

Once on a time two persons met

For different destination;
One was making cloth, and the other painted it,

And both were well in fashion.

For quite a space of previous times

They had wandered and worked alone,
In similar pursuit of different aims,

Mostly from thoughts of the times which were
gone.

All their desires were coalescent
With the voice that speaks to the soul;
They were led on their way by the guide most pleasant,
Having divinely and natural laws for their wishes and goal.

Luckily, on one of those journeys of life,
At the point where their lines of direction cut,
Plans from either's opinion came rife
For constructing most ancient hut.

Gifts, when impressed by wants and ambition, Clear for the wanderer a way to its view; But a conclusion is brought to existence When between persons or laws it makes two. These two, however, both were free—
They brought a thorn-like grudge, concealed,
Which slightly made their presence disagree;
For neither thought it could or ought, beloved, its calling yield.

This probably was the first dividing point
On farther road to equal right,
Where divine and worldly thoughts, in joint
And most opposed, have borne the fight.

For times in periods and ages,
Always connecting original base with attack and
retreat,

Dividing on broad ways, and mixing where God built the hedges,

Gaining a victory half and a half of defeat.

The first one said: "If I was not to make the cloth,

The world would have to be without
Your pictures and your ideal thoughts,
And all your share would in the air remain and
whirl about.

"My works, substantial and strong,
Conquering wants, likewise desire-creating;
Wide as the world and by future as long
As comfort with our race takes higher rating."

- Answered the second of the two,
 - Who drew pictures on the ground from her fancy of the fair:
- "When my vision was mingled with the idea of you, Harmonious all my presumption, but the doubt you was near.
- "Years gone by, rich in illustrious pleasures from Earth and above,
 - And worldy surroundings for purpose of all which my fancy would please,
- Are reflections of divinity, goodness, and love, And too holy from Godly offspring to release.
- "I may venture continuing my way

 And find out what my guide has prepared as the

 next.
- If your cloth—I admire it as do I yourself—be in value too high,
 - And your flattering of being bewitched by my presence should be a pretext.
- "The independence of yours may relay On prominence from the beginning.
- Which was preferred, then, of air and clay,
 When Earth at first took start of spinning?''
- The first one figured and thought along; He couldn't see his way of winning;

He knew his cloth was nice and long, But didn't reach to the beginning.

This was not a matter of competition;

Their lines most contrasting in essence and kind.

Test and opinion would have made the position Surmountable for his ambition and mind.

Merely a self-certain thought-demonstration,

To bring his calling only, close to prominence;
'Tis said before that both were well in fashion,

The balance rested on their guide and chance.

But finally they made it up
That both might take a chance in wending;
They neither could the spinning stop,
Nor were they there, at the beginning.

MEN-OF-WAR

The naval forces of this Land,

In peace as well as battle's smoking-hot contest, On duty and for flag can bravely stand.

Watch—awake like eagles, on the sea By night as well as day—

And on the dry, as do our soldiers among the rest.

Large-hearted sons of the ocean,

Bringing the flag of the million homes around the sea undulating and free,

Keep, when America needs such a safeguard of veterans,

Watch for the enemy coming by sea.

Hand them an order to sail for the scene

Of danger, to hold watch, or for the battle fierce preparing;

Manly they head for the point with intention serene, Claiming the victory, fair, when the smoke of the battle is clearing.

Large-hearted sons of the ocean,

Bringing the flag of the million homes around the sea undulating and free,

Keep, when America needs such a safeguard of veterans,

Watch on the enemy coming by sea.

Men like our Dewey, Sampson, and Schley
Issue from among them to match the occasion,
Gaining by virtue of deeds most worthy and high
'Mong heroes a place near the heart of the nation.

Large-hearted sons of the ocean,
Bringing the flag of the million homes around the

sea undulating and free,

Keep, when America needs such a safeguard of veterans,

Watch for the enemy coming by sea.

Mermaidens only could follow their tracks,

But not vex them with their songs and charming; In racing they left them at a distance aft,

And in battle they frighten them with cannon alarming.

Large-hearted sons of the ocean.

Bringing the flag of the million homes around the sea undulating and free,

Keep, when America needs such a safeguard of veterans,

Watch for the enemy coming by sea.

These mermaidens always opposing to fight

Among men, but may lead you against gales and
across breakers:

Winning and keen is their power, but their trait, Prob'ly on duty will cause you a wreckage.

Large-hearted sons of the ocean,

Bringing the flag of the million homes around the sea undulating and free.

Keep, when America needs such a safeguard of veterans,

Watch on the enemy coming by sea.

Master of wild forcy ocean!

Give to our sailors on watch or for order,

When directing their ways across its unbroken surface, for sail or for steam,

Safety when gone and a happy return to the borders Of our country awaiting their coming with love and esteem.

Large-hearted sons of the ocean,

Bringing the flag of the million homes around the sea undulating and free,

Keep, when America needs such a safeguard of veterans,

Watch for the enemy coming by sea.

MEMORIAL DAY

Hear the bugle call!

Again its sounds burst forth,

And summon patriots by all;

Americans from south and north,

To celebrate memorial day,

In shadow of the summit of the peace

Which came on Earth to stay-

'Mong mankind, fraught with chance to never cease.

Remind these armies young and gay,

When sounds again the bugle call!

Brought forth by opposing stir and sway

Of times, as do controversies all,

Which whirl them on to force and fight,
In due response to situation;
On watch or march by days and nights,
What great convulsive droughts in nation!

That current drew from every side,

Most all what patriotic hearts and hands produce,

And hatred added to that tide Did not its force reduce.

It carried on to heroes' deeds as well as blunted slaughter,

And fathers, sons, as well as mothers, daughters, Were keenly with those armies bound.

²Tis not the dust-remainings of their mortal frames Alone that gather us to-day

Anew, with flower-wreaths, around the withered graves

Of those who have passed away,

Whom we style the true and braves;

Nor monuments of artful sculpture,

Keep alone the life-size picture of their earned fame,

Or mingle it with our living culture; But in our thankful memory

A space be tendered to their patriotic strife, And deemed a-worthy of the liberty,

We try connect to lasting life.

Then, always come again, memorial day!
Remind us what our heroes done
When perils partly held the fort,
With friendship placed before the guns!

How can we count them all who have passed away, For fear of locking out and make the number short.

Along the hillsides, far from home,
Were graveyards roughly made,
And cover of friendly earthen loam,
With forest wild for calming shade,
Perhaps, where no one mortal knows, in silent hours;

No marks were left to tell them all, But in our hearts still grow some flowers Which on the self-same spots may fall.

THE AMERICAN GIRL CYCLIST

She leisurely rode over road and field,
And here, on the measured track,
She wouldn't her rate to contestants yield,
And she made on the records attack.

There was fear she would make an exhausting draft
On her mental and bodily power,
And merely she dared to think of the craft
At the finishing mile and hour.

While they swiftly compared the miles and length With the hours which silently flew; It seemed, though, that she knew her strength And I noticed her tension grew.

This was the finishing day of the ride,
Several already stood to her credit;
Now her contestants were spurring their pride,
One of them steadfastly gained on her merit.

Close by the finishing stake
Waited a bouquet of flowers magnificent,
As a trophy for all, for the winner to make;
Readily, to all it appeared an assistant.

Spectators, mixed both of sex and by classes,
Gathered suspended on point of the view;
A moment was that when the mind of the masses
Closely is held by the power of a few.

It was not because of the crowd which was there,
Or the many admirers, the less,
But she thought of her right, if she won, to appear
In the Parisian, London, and Berlin press.

Besides, she would prove her attempting whim, What pleased her sweetheart's test;
Better, she thought of her loving Jim—
When compared with all the rest.

The race attaining more speedy still,
Requiring an equal increasing strain,
Yet she controlled herself at will,
And knew she would still have to gain.

I noticed attacks from doubts and fear;
At times they turned her countenance pale;
They were wrought by the ghosts that watch at the rear,

But she drove them away with a smile.

Still, the speed increased as time drew near,

Till it touched the top of a hot contest;

I felt a desire, if I could interfere,

To offer a space of rest.

Have you ever seen when the warriors charge?
You heard of it somewhat at least;
When all is put on a "single card"
The chance to win and subsist.

This, too, was a charge of a finer degree,
Though grapeshot and bullets flew less;
But nature defended her own decree;
Her limits unsafety possess!

On they carried the hot contest

Through moments of silence and length,
Compromising weakness, pain, and the rest,
For continuing courage and strength.

Thus her powers were brought to bear
On a point which would take no less
Lest she runned the risk to come in at the rear,
And forfeit to be named in the Parisian, London,
and Berlin press.

Finally and first up to the stake she hastily bounded, Embracing, apparently beaming, the glorious trophy; As would the wreathed heroes do, forgetting all the troubles of past,

While applauding roars in most expressive cheers resounded,

And notoriety gained fast.

THE EAGLE

Eagle which journeys over land and sea,
Seeing the sight before telling the story,
Spread out your wings, while the others must pay
Fares and for money take worry!

Sail, then, away for your powerful wings,
Far above earthly matters!
Queer, but not untrue to you look the things,
Until the whole of the view you may gather!

Fly, and each beat of your powerful wings,
In joyful exemption from paying the fare,
Be it a praise to the Lord, our king,
While money runs slowly through worldly care.

Tiresome may be through the lofty air your flight, But then there are places of resting;

Always a safe place by day you may find, and by night,

And food, when for such you may feel interested!

Eagle, take care!

When descending for rest, through the lofty journeys;

Hunters may lurk around these places, near, If no one should watch you in earnest! Oh, when in morning you swing to the height,

Dim with the dawn,

Away above Earth like the rays of light, Seen by the many, but hunted by none!

Make sign to the Lord with your wing-beats, his glory, And give in conclusion the whole of the story.

ALASKA AND ITS TREASURES

By its essence gold is true;
'Like on surface and at heart,
And its glimmering color new
Speeds the racing world, or thwart.

Sometimes gold when brought to light Assumes a second nature;
Man by contemplation might
Make it high by worths creature.

Falsehood to the golden treasure

Man will sometimes attribute,

When on faith it fix its pressure,

Even lead them on decline to brute.

Beware where hidden danger lays!

When faith will offer equal half,

And divinely self of spirit may

Confess the living God and worship golden calf.

If the golden volume grows

Taller than its rich possessor,

Common sense and technique prove

That he is transposed the lesser.

Nature, through her storms and cold,
In her rudest dress, Alaska;
Most complex in air and mold;
Fraught with hopes and troubles attached;

To adventure-loving peoples
Who invade its frozen field,
Defenseless by its mighty steeples,
And on its plains devoid of shield,

Has revealed its drawing treasure,
To what amount is yet untold;
It would grant to some that pleasure
For an embrace in its fold.

But for safety to its guests,

Never stood Alaska grantor;

While its wishes may be best,

Turns its perils on by cantons.

While along its haggard coast, and lengthy, Generous the ocean brings From the mystic depths its stores of plenty; Many delicious, useful things.

Most its terms were known before,
'Mong the learned and the masses,
When embarking for its shore;
Fixed for entering on its passes.

On its inland region
Powers* have by long possession
Absolute a founded throne
From which rule is no secession.

Should invaders all conclude
By unanimous decision
To dislodge them or elude
Their effects by contradiction.

Such an effort would, in fact,
Serve to spread before creation
That a power there compact
Held its own to every nation.

^{*}The elements characteristic to that region.

But on terms of narrow space,

To intruders hard condition,
Right reserved to change at grace,

Stand the laws for all admission!

The queerest rôle they often play Who'see the golden treasure only far away, While close by, whence their journey starts, Its equal lays in greater parts,

Within the mystic future hidden,
Awaiting will and busy hands,
For to reality be shaped and bidden
By force as well as chance.

Gold alone would hardly give,

Above useful wealth of other kinds in Earth,
For labor settled chance to live,

Or industry a healthful worth.

Through the greater veins it flows,
While into the thousand branches
Mere reflecting glimpses it throws,
Drawing forth the fat substances.

Or in great collection bear,
By its genuiny jingle,
Confidential sound on business' ear;
Causing other values mingle.

However rude, Alaska, yet keep still, While fortune-hunters to their pockets Its gold by handfuls sometimes fill, And leave it back the empty sockets.

While comrades by a greater number
Who dug where gold was absent from its place,

Would gather naught but wants and cumber, Till near exhausted they would quit the race.

Their share along, of spare-possessions,
Advanced was also on the altar
Of wants which never makes concessions
To have its terms subject to falter.

But hazard would not call it fair
To play in liberality,
When all the players kept their share
And let the loser free.

Why shouldn't such an enterprise
Contain about oneself the power
To have them make the sacrifice
A question of the hour!

But subject to the logic thought
Of what is fair and right,
'Mong common people, if they ought
Advance their surplus just at sight

Of most exaggerating matters;
Like snow-ball grown from rolling on;
A swell by speculative flatter,
Till the condition real is simply none.

Should one take pains to make reflection On all by every contributed account, With times expended in connection, The whole would make a great amount.

Thrown in that giant faro-bank;
Fortunes by scores of average size,
Most unconcerned to class or rank,
Existence even charge such common price.

Exclusive of the individual worth
Which differs greatly as to what
One judge its usefulness on Earth,
And kind of business they were at.

An unlimited variation,
Inequal both in space and range,
Has the self when born by imagination
Or by fortune's fickle change.

Most bad 'tis to underestimate,
And abuse to the rights of hope
One's worth when figured at too low a rate,
While a few have the chances at scope.

For those who have their life
Upon the same or similar way
Ventured for common strife,
Their values may be equal high.

Or should some one the lesser worth
Be erringly apprised,
There chances more appear on Earth
For them, if only well devised.

Chances may double for those who fear the most That on the erring strifes, they had gone; Who count by recollection their appearance lost And doubt if future also brought them none.

Luck sometimes chooses by valuation;
It sees in worthiness a real ground,
Regarding moment right and situation,
Although its reasoning track is seldom found.

Because its guiding hand is always pointing

To certain marks, the destination;

These may be near, or far, where life immortal

joining

The times when struggles of life have close relation.

The always wanting child

Who for the moment rightly felt the "ought,"

Quite erringly has found that luck was blind

When they abided for the object sought.

Should Providence his power misuse
And for an instance wrongful, treat,
When black bread might be introduced
Instead of that from cream-white wheat!

When luck does give in forms of gold
To those who threw that way their lot,
While simply turning shoulder cold
On others gathering naught,

You thought a real wrong committed,
Inconsequent at leisure to and fro,
But to consider you omitted:
It bade them prob'ly not, to go.

While in your calling you may find,
When in obedience of its laws,
Luck at home, both patient and kind,
Where prudent ways for man it draws.

Adventures have kind and willing hands, Who may transmit from frequent chance, A golden stream profound, With inexhaustive sources bound: *

Some mystic "mother lode,"
In value equal to the globe,
Just covered with an icy cape,
Put on as safeguard against rape.

Why shouldn't once a mountain great,
For reasons more than alteration,
Among masses rude — a real freak,
Stand paying tax for all creation!

Where treasures by the load apiece,
Were broke or blasted loose,
Until the wants for more would cease,
Except just shoveling up the grouse.

Such tidings brought before the masses Would make them leave their tools and asses, Their cozy cottages, store and shop, To help remove that icy cap.

For afterwards in underneath That voluminous, crystallized sheet, Pick up the wealth for generations And then indulge in swell and fashion.

But once away to meet the facts, Most cool in close contact, A portion of one's life-blood It requested for his livelihood.

And alone that personal sacrifice Is not the entire price By what they wish and try to make, With future sometimes all at stake. Their stories who sought in vain for the gold, Briefly or never was told, The fortune-hunter who missed the treasure, Got by notoriety next to a measure.

Once in awhile they take revenge And make by force possessive change Of fortune's righteous benefactions; By violent and brutal actions.

Such ruling quite obscure to thoughts of right, When of "Nemesis" supposed out of sight, Daringly grows in proportion to wants, And the spirit of evil that vanity haunts.

When such occurrences are brought to light,
The wronged comrades' wrath is like the mountain's weight;

Proceedings always deal with details short; And penalty is death by those pretorial courts.

But in absence of some one to tell the tale,
Within those forests wild and many,
It is kept in their conscience for trial,
And in fear of a just avenge, if any.

On every piece of gold which chance To pass between your hands There might be left an ample space For record of its entire race. From whence it came to pass
Out from among the earthly mass;
When first its color bright
Reflected by the sunny light,

Upon the finder's face a smile;
A thrill of joyful pleasure, while
Exerting all his nerves with strength
To match the labor-day if twice in length;

Exposed to nature's unkind features, From air and earth, to human creatures, The sole object for which he strived, Gave him a glimpse and kept him alive.

And if its story all was there, In graphic on its color fair, Some narratives might also stood In writing made in human blood,

Of foul betrayal by some friend Who caused his comrade's dreadful end; When gathered treasure large had grown For both, he would have it all alone.

Then, if its genuiny sound With phonographic tongues was bound, Some tones lamentable but clear Might sound upon your ear. Or chainy oaths, in vulgar voice Would mix and mingle the scene with noise Of rapid-cracking shots And beating with revolver buts;

While dying groans
Transpiring into feeble moans,
Bring to one's apprehension
What ghostly throng that linger along and call
on our attention.

But may be on the other side, On to its yellow surface tied, Most charming scenes of life Which to a happy home is rife.

Encircled by a wreath of thought, With love and charity are wrought What jointly own in winning manner And strive to move in truth and honor.

And when its precious value-notation Transformed be to noble cultivation Of faculties in every sense Which gives the human race a chance

To fit themselves before the aims Brought forth by God and times, To each possessor it would start The roads to knowledge, science, art.

CURRENCY

We hail thee, cooling wind from north,
Come, sweep our land and sea;
The stagnant, drowsy air chase forth
Before the force and clearing atmosphere of thee.

Forever true, refreshing message that thou have been trusted,

Constantly from the solid issue around the pole—What cooling-store! thy mighty draughts not yet exhausted,

Although thy breezy, wingy sheet reach around our lovely hemi-globe.

Though we recollect thy power's force at seasons
Easily assumes a crystallizing strength,
Yet thy ways may not be traced by reason,
Even when thou strew by broadcast snowy winter
And thy tone, of course, is heard at length.

Should we try oppose and criticise them,

Those which seen thy harsh and heartless doings?

I, for mine, would choose to compromise them

For a coming spring with wooings.

Let thy current unbound run and spread;
In thy tracks prevails more life and health
Than thy rudest power caused deaths,
By the blows thy heavy strikes have dealt.

Those who feel exhausted by the kinder season
Busy, luxuriant, and floral fair,
Might for change or more established reason
Gleefully, by lengthy draughts, inhale thy purifying air.

OUR HOME SWALLOWS

Swallows on my window-top,
About how long you like to stop?
Stay to-day! But then to-morrow
You, without dismay or sorrow,
Take your leave, and say, "Good by,"
For the power which urges you away
May not tarry much a longer;
'Tis now commencing grow the stronger.

Swallows, lately was your nest
On my window-frame at the best,
And your ploddering, joyful voice,
Rising to the key of noise,
Grew before my tender ear
Quite familiar to hear;
Now, before we thought of parting,
You will take such backward starting.

Don't forget yourself among What are dear and to you belong. Take along your summer earnings, All your youngsters new in learning, To a mild and tender air,
Where you need less food and care.
They will not dislike to follow;
Loyal to the laws of swallows.

Then take time to show your foundlings To behave in new surroundings; Fly in angles, curves, and straight, And to bear their bodies right.

Should you come another season,
Then, from tact or somewhat reason,
Let the next your visit, please,
On my window-top release.
Just a little more remote
Would be fair and safe for both,
And not lessen our affection,
But the place be your selection!

Then your joyful play and plodder Human power shall not annoy; From the top or through a ladder No one shall your nest destroy.

When you're in the sunny South,
Dream of chilly air and blister,
We will bravely drive them out
With our woods and coal canisters,

And along with their cracking noise
May our works in quiet, or rumble,
Sound an overwhelming voice
Till we into next spring tumble.

Then we think we also will,

While the sunny orbit rises,

Dream of blistering air and chill,

Offer God our heartfelt praises.

Greatness, in his love and power,
Never ceased performing wonders;
That his laws of times and order
Never made his works go asunder!

THE HOMEWARD-BOUND STRIKER

(Written 1894)

Yes, he might had a better treat

Than many think would be the right,

To make him silent by defeat,

By force of power's mortal might.

When always frustrating the growing wings,
On birds which must flopper and impress by their number,

Might provoke them turn on to forbidden things, Or silent remain, to face chances of cumber. At times, of course, he had his ways,
Like many else — to win his rights,
Which justice at the present stage
Might think were rather out of sight.

But at the even life they found him keeping nights as days

Upon his duty, true and brave; Not mixed by "extras" or "delays," His duty-trusts are not like that of slaves.

Oft passed it on his muscular arm

And mental care, by counting right

The minutes in their speedy flight,

That many others were not vexed or harmed.

At least he thought he had a trust,
A grave performance of a calling,
And beside that real and pending "must,"
He wouldn't like to know his comrades falling.

MEMORIALS OF "THE MAINE"

The "Maine" is sunk!

Maine, the proudness of her master?

Lies, a victim of disaster,

In the sea with lifeless trunk!

Here, combining skill and art,
Efforts from a thousand men,
During months and months again,
Yielded for two sudden sparks.

Neither Edison, Morse, or Bell,
When they pondered on the scheme
To control those velocious beams,
Saw the work it caused so well—

All those men who found their death By the terrible explosion, Given warning none, or motion; Scarcely time to draw their breath,

Now are brought to final rest,
But their tragic ending wrote
To the future warning note:
Don't repose on 'hornet's nest!'

I omit to count their number,
But that date may stand alone,
Humiliating; still when gone;
That will not disturb their slumber.

THANKSGIVING

God, our Father, we will bring
Thanks for what we got from thee!
May we of thy mercy sing,
Of thy love which makes us free!

What thou gave the year along
Are too many things to mention;
This, my brief and humble song,
Only to thy goodness calls attention.

Let to-day then pass review:

Days in single file from last thanksgiving,
Follows all by score or few;

Let them pass from morn till evening.

Should I try with pen and ink
Make diversified description;
Itemize them link to link
Till they chain the grave affliction,

Which have led humanity

Most to detain its thanks from heaven,
And life's center of gravity

On its mortal self ingraven.

I may start the countless mention,
On the list of what was given
Day by day — all worthy of attention,
On demand, by rules, or mercy even.

Could I, in a single day,
When my vision into forms transmitted
That which comes by mercy's way,
And when justs and dues omitted,

Make a legible description
Of continued gifts profound,
Like a stream of pure perfection,
While the Earth once turned around.

Could it also pass before my vision

How arrangements were made

Into classes and divisions;

Pending their existence on each other's aid.

Should the entire list extend

Quite beyond your contemplation,

And unfounded murmurs into praises change

In life at large as well as for occasion.

While the scenery changes by approach of the night,
He quietly will summon to rest
All who were tempering their efforts and might
To cope with their program as best.

Freedom alive, be it always awake,

Slept has it neither by day or at night;

Stars what a space in their orbits they take;

What a speed takes the current of light.

Those who by harvest had nothing to gather,
Thanksgiving pass them not by,
As a foreign and unconcerned matter,
Which may come if it pleases or stay away!

Wonder was there not a kernel
On their pathway when they thoroughly sought,
Then open life's stores of memory—
And equalize where may be naught.

Everything that draws its breath, Even those that seem to linger In forgetfulness and secrets, Has he counted on his fingers.

No appearance on pretext;
All are solemn laws and order,
And of humanly doubts unvexed;
There is room for every boarder.

Things which merely seem by chance
To exist without a keeping,
Might, in well-enlightened sense,
Inspire to praise instead of weeping.

Mornings, when cleared in the brightest of hue,
Over the horizon untiringly leap,
As an advance-guard with time-boards for you,
Lest the comings with the day should be thrown
in a heap.

Yes, we wish thee thanks, our God!

Life must be a grander day;

May thy goodness be observed

Until we shall pass away.

THE POLITICIAN IN MINORITY

Years ago, I was aware they thought,
Among my friends and fellows on the other side,
That also I an office sought,
And had prepared to lead the tide

Into my business-life-position;
Of course, I figure in politics, and claim
The right of votes, like others of this nation;
My efforts, though, for fellowmen were aimed.

A rather brisk campaign had just been closed, And on the battle-ground were left Some offices for spoil disposed, And all, defeated side bereft.

To make attempts in case like that,

And get for writing the opinion of others and of mine,

An office which is rather fat,

Had scarcely entered on my brain.

But still, I said: What is the use
To enter my protest,
Which might look like a flat refuse,
And differ from the bigger rest.

But you have chance for doubt if this was done
In favor of my case:
The other faction took their guns
And fought it like a real race.

As sometimes guns in politics
Are fired at pelter-melter,
And when in hands of ring or clique
One's party offers but little shelter.

In fact they fought imaginary foes — their own belief,

And at the circumstance they aimed
They fired at any supposed relief
Thought possible, in support of my claim.

Though most of their guns had but little effect,
Beneath my feet in the earth;
But around my presence with due respect
They tore up drives of stones and dirt.

My affairs of business they also would tear,
Destroyed my credit and good reputation,
As far as their influence could bear
On surroundings and every occasion.

And life, in its private connection generally sacred to the race,

Throughout the civilized world, Regarded were by them "good prize"; They threw it all into the whirl.

Most tender points of feeling to the human heart,
Which shift particularly as the persons differ,
They spied with low-selected art,
To make the hit and have them suffer.

Unworthy to our kind, in principles as institution,
Comittance cruel! 'Tis all for fear of letting
loose

Official construed positions;
Thou party spoils, what fat-supposed goose!

Hence, don't complain to man and God
That men in office have no heart,
'Tis known God made them one, and this they
had
But you prob'ly killed it before the office start.

SCEPTIC

Once set out two fishermen
Who had for some time past
Been lacking just the means at hand
By which to break their fast.

Their stores of living have a space
In range and magnitude immense,
But to get at it is a race
'Twixt trained courage and the turn of chance.

They venture 'cross the mystic depth
In crafts proportioned like the egg-shell,
Although on board they always kept
The life-worth of important self.

And sometimes peril follows close
Upon their trackless way;
It lingers along the road of those—
And tries to make them stay—

To gratify its vile desire

And join it in the stirring chase;

To teach them truly to admire

Its superhuman power and grace.

Oh, think if it should try in vain
When to its power it fixed its will,
These plucky seamen even to detain
And capture all their art and skill!

And when it happens that mortals fail
To return from the race,
Then, peril coax their sons to sail,
Revengeful half and half for praise.

These fellows had from incident, But slowly, at limited rate, Their store of surplus all expent, Except, traditional, the bait;

Which almost is a tender sort,
Like high regarded a relish
'Mong men of testful turn and sport,
As well as bird and fish.

Said one, who cause from happenings wield,
Through thoughts beneath his surface rude,
When unto their mystic gaming field
They, trained and self-possessed, intrude:

"My friend, I think we ought to-day set prudence bove our skill,

And though, with great respect for luck,

Leave for ourselves a portion still,

Instead of baiting every hook.

"It seems like old signs bring in view,
That fierce gale astir of the past,
Prepares to make attacks anew,
And who will bet how long it will last!"

"Quite different are thoughts of mine;
My chum, I threw my lot with luck,
I shall prepare my entire 'line'
With bait on every hook.

"'Tis from the chances we must wring Lay-offs from stormy days, you see! And thus we must take a fair revenge, For weeks we couldn't match the sea.

"Besides, 'twould look like grateless snub;
Most foul confidental lack,
If for the sake of one day's grub
We should bar 'im from payin' back."

Thus both, from their point of own belief,
Their ''lines'' set out with hope,
Each threw on the morrow the burden of grief,
On this seemingly unbound scope.

One of them, trusting on fairness and luck,
Staked his entire share,
While the other, by leaving some empty hooks,
Reserved the "bill of fare."

When night had leisurely rolled up
Its loom over sea and home,
It carried the pitch of a gale to the top,
While beating the waves to foam!

When day broke forth through the clearing sky,
Over roars from the surf and gale and men,
They thought their safety was great on the dry,
But the scene was imposing to them.

Not one of the entire fisher fleet
Which lay for refuge or the home
Dared to try on a craft to meet
And dodge the terrible foam!

In a cozy cottage, some way from the shore,
At a table sat a party of eight,
To dine, and among them our friends of before;

*

And their fare was — reserved from the bait.

PEACE REVERSED

Do try and cease thy cry, O Peace!

Because exigencies thy voice have bound,
God will thee times, when due, release,
When equity the normal sought has found.

'Twill come to pass, as well as did thy interception,

That to thy future race thy triumph may Connect the nations with a peace-conception, Since God in mercy bade thee stay.

Among humanity on Earth,
As long as life eternal be astir,
And even chance of second birth
Upon thy sublime being has conferred.

We will feed thee, Peace—
'Tis most sincere, our solemn vow—
Upon our life-blood then, as would we now
If thou thy cry could only cease.

HOPE

Spring, darling, are you coming
To drive away the cold and ice,
And by your lovely breathing
To cut the snow a slice by slice
And thus prepare the buds for blooming?

Spring, darling, will you come for good
And do away the cold and bliss
Which through the long and weary winter
Put on my chin so many kiss?
The wild-birds have beneath the icy coat their store of food.

Spring, darling, will you tarry still
Another space of time,
Until the force of season shall
Appear by law to make its claim,
And satisfy the eternal will?

Then we will wait in faith and hope,
And dream of your good-looking smile
Before the stormful wintry air
Last year had drove you in exile,
And still a while with gloomy season cope!

But this I know: When you are coming,
You then will make a handsome haste,
Prepared for the entire race,
And not in vain a space will waste,
For you must really start the blooming!

Spring, darling, when you choose to come,
We know you will come flying,
And save the buds and seedlings weak
From sickly doubts and dying;
You know your way to every home!

But then, may be, 'tis on the hearts

That God by this your way will show his blessing;

Beyond the measure of this life

The mortal mankind here is guessing

A life whence spring shall not depart.

Spring, darling, then to every home
Bring what you please and will;
When human beings lock you out,
Settle near their presence still,
While we feel thankful that you come!

And since you undertook to lead,

You lead them into summer, with blossom-promise for the fruits;

And when the ground is thawed and freed,

The seedlings frail inherit life by spreading out
their roots.

THE CHICK

Unto a garden once there went, in sunshine and alone,

To play and feed on bugs and seed, A chick which was nearly grown; She dreamt of neither fear nor need

At home, in the safe but restricted pen, With companions all of her brood, She left the watchful brooding hen Guarding and scratching for food.

All morning portion of the day
She swelled away in gleeful sport,
'Mong leaves and bushes, light and gay,
And drunk the glittering dew-pearls forth.

No tie restricting from behest

To bound her illustrious way, except
When thought of old untimely nest;

How foolish her companions crept

Around the careful, chuckling hen,
Which scarcely counted on their skill,
When keeping them close in a narrow pen,
Despite their good and sincere will.

* * * * *

Seldom the moment is rightly adjusted,
Neither of epochs, joy, or of sorrow:
A view of its measure should only be trusted
By a yesterday, or by a morrow.

Here, most favorite condition of the past,
Shifted color merely by reflection;
Aided by a live illusion that the last
Turn of road goes in desired direction.

From a place of luck and sunshine,
Stormy times look shuddering with discomfort and
terror,

But let the effects with their causes be combined, Then might displeasure contemplate the error.

When from positions of advances you look back,
'Tis proper when experience is teaching,
Or the assurance of your road-direction lack,
And the starting point is not without your reaching.

When through the tense of glee and day,
Surroundings new and pleasing,
She had prolonged the touring stay

Through space which seemed not ceasing,

She strode away quite far from the hen And companions of lifelong standing; As for fear of being retained again, Once more unfree and depending. But lo, away yonder rose a cloud,
The smiling sun had veiled his face
By means of approaching misty lace,
A chilly wind was whispering loud.

'Mong weeds and trees and bushes,
Rolling up waves of cold and clouds,
The chick bewildered making rushes
For shelter, scared and chilled, in vain.

Back home where her tranquil corner remained, Gone were way and direction; The warning chuckle was brought to silence, The past was a mere recollection.

Malicious beside a hole,

To watch the appearance of a rat,
Which swiftly from his chances stole,

Pretending peace, sat mute a cat.

By chance the chick would pass the very path,
And partly blinded with despair,
Innocent of such living trap,
Perceived his lukewarm silken hair

Vibrating softly about his breast,
In sable waves, like the feather-down
Which afforded comfort in her nest;
Proviscient while was made her gown.

As sport is always home with qualities of cats,

To let advantage pass of such important change,

Too doubtful, slim was chance which he before was at;

And the prize considered only a fair revenge.

OUTSIDE THE FENCE

Close to an orchard stands a tree
Of well-known, precious fruits;
Its full-grown stem with top and branches
Sways in the orchard rank and free,
But outside is planted the roots.

During the entire blooming season,
When stirred by the breezy air,
It shades its blossoms in richness of flora
Through all the orchard it brings the aroma
In manner of zephyr most pleasant and fair.

When time comes along that the fruits were ripe,
And people gathered by choice at leisure,
The tree which was planted without the fence
Attracted attention by every chance;
The fruit would match to their taste with pleasure,
An effort from nature's favorite type.

The people omitted to note and consider

That outside the orchard, it hidden receiving its
suction,

Respirant for luxurious blooming and fruit, or for either,

While rustic surroundings in nature's diversing aspect

Mixed in variety's gay proposition, for a fanciful test to select,

But lacking presumption for fruit production.

Year by another would pass in that manner; Season of blooming as well as that of yield,

Nature disposing her gifts as perchance, but reserved the Creator the honor,

And the tenants accounted their dues for the works of attention

While the tree standing outside would scarcely be mentioned;

They even omitted enlarging the field.

But also from cause of reversing matters

Passed the winter with dark and stormy nights

Under which cover of their gloom and with purpose to gather

Daring, the fiend advantages sought by pretext of defenseless right;

Who would dispute him access during the gloomy hours of the night

To what always are outside the fence,

But the uncounted "right," sitting in session to doom,

Always by light over winter and gloom, And extending its issue of orders to chance.

After a while of the mingling of events with time's transpirations,

A passage of luck and of chances with reverse of worry,

The master came back to his garden home.

His journeys are planned above every contrary;

He is never detained by storm and gloom,

Turning in favor the weather and wind, to take in the occasions;

To ascertain himself of the real condition

Of his trees by their healthy or tardy growth;

As their blooming and yield must suit his ambition

It seems to concern him—the appearance of both;

And if finding that some were neglected to die! Attendants would risk to be driven away; He goes by accounts, which they dread to remind: Master when gone is not always behind.

Distributed gifts by gentle nature,

Even of essence most high and gay;

And equal as value to material treasures,

Or be it the foremost by scores among creatures,

Seldom will suit the applying measures:

Being obtainable free of pay.

Tell them, in cold and stormy days, Of sunshine remote and coming

That will light and warm with its luminous rays;

Tell to a broken heart from sorrow:

There will be flowers anew to-morrow;

What is the use, when they want them to-day.

COMING TO THE FRONT

Roll, then, forth, ye warrior tides;

Onward, before ye cease;

Make suppressions vile, their hold on liberating works abate:

Roll until the tranquil bay embrace ye for the peace!

Underneath that grand collective mark with stars and stripes,

Swiftly move these living columns forth.

There was a yesterday of thoughts that thus came ripe; Wonder if they will avenge against the human rights committed torts!

In companionship with awe and terror,

From their character of order roll these constant tides,

Should they, if you may, by some opinion move in error;

Saving, the momentum be, and victory a terminating aid.

Coming to the battle scene from left and right,
Hear the warriors' tactive steps, monotonous grows
their march;

O, may there, at their return home, a thankful token wreath be tied
Upon their triumph arch.

THE ABSENCE OF SPRING

How could you come, O, ever hailed gentle spring!
O morning of each passing year;
The angel with a herald's duty;
Without the promise which you used to bring,
'Tis like unwritten space upon the featured brow.

The current expectation fear

The current expectation fear
That quite erased pledged vow,
And mingle the future thoughts with worry;
How could you hide your message, lovely spring!

Just think, the power which that message keeps,
Awaiting wide-awake, attentive ears,
Through every grade of life in God's creation,
Was purposely reversed to leave them all asleep,
And with the live-awake to silence every cheer
Which moves the hearts in civilization;
How could that power be reversed, O, gentle spring!

Those birds that made companionship for nesting And flew about with gleeful noise,

Expectant of a lifeful breath with coming spring,
Alone and gloomy on their perch are resting,
And silence about the spring has bound their voice;
How could they thus forget their calling, not their
praise to bring!

And in the human hearts,
Beneath the pressure of the passing winter;
Where everlasting hope sets buds and starts
The moves which reach success throughout life's journey,

Or 'gainst adversities are thrown to splinter,
A longing sorely tries to imitate the very things
Which used to be proclaimed by every spring;
How could you keep them tied, those lifting
wings!

It was bestowed with the live imagination
To see the flowers above the earthen surface peep,
And substitute by artful ways and shrewd plantation

Part of the florals which the absent spring
Had left retirent in prolonged sleep;
How could you, life-awaking spring, your silence keep,

And let those flowers always sleep!

FRIDTJOF NANSEN AND HJALMAR JOHN-SEN AMONG POLAR ICE AND POLAR BEARS

They stood the long and dreadful night Of hardship polar-strong, With scarce and dimly change to light; It lasted nearly nine months long!

Beneath Mercury's life-conserving measure,
Amidst of nature's famous cooling store,
The human hearts kept alive and stout,
When even polar bears in double thick their fur coats
wore.

Dreaming of comfort when back at home; A life and future to come; Wondering what luck would award as their prize For such a risk and sacrifice.

Cold facts which ruled that region and bade them stay,
By certain laws, had left them lacking stuff
For properly their house-wall lay,
But finally they scratched enough.

The comfort which we style "a home" Was substituted by a shelter; In rudeness built of moss and stone; Symmetrical to pelter-melter.

As carpets, bedding, table, and chairs,
And other household goods for self-protection,
They used the husky pelts of bears,
Which proper worth on chilly Earth, is away above reflection.

For years it covered the flesh and blood,
Which thus preparing by its tardy growth,
That served these men for splendid food
As royally as would its pelty coat.

Their window-panes were dim and dull;
For through that polar night
Original the darkness rules,
Most void of sunny light.

There wonderings are—they may be yours—'Tis to reasoning vital sake:
How through that perilous daring tour
Their life-lamp kept up and awake.

HENRY GEORGE

Landing at the other shore,
That immortal tide,
By the love of Jesus, bore
On to safety's side.

To his final place of rest
Henry George is called away;
Divinely comes that grave request:
Never more on earth to stay.

Never more his voice shall sound.

Through the crowded halls;
Silence now his tongue has bound,
Same as mortal fathers all.

Through his days of prime and strength,
By the weaker brethren's side,
Was it that to final length,
Most his life and works were laid.

In their struggles for rightful part
Of this worldly joy and woes,
Thought he that they owned a start,
And some promised dues.

And by the force on battle's side,
With the weapons of the reason,
Stood he till he fell and died
Amidst his hope of riper season.

Where his works in parts may falter,
May his sincere efforts, without pretext,
Opposed sides to fair consideration alter,
While allowing future to produce the next.

For his works in thoughts, by speech,
And by pen and ink;
What he tried our people teach,
Here, I bring my thanks.

THE BIGGER TRIBE AND THE LESSER TRIBE

At one of those upstirring times

When mankind, civilized, are more or less
Divided as to certain claims,

By own belief in life's progress,

There was a certain party that thought
They had the road "perfection" found,
Besides the stone of wisdom, sought,
Which had been hunted around and around.

So, forward they on pursuit went

To reach it really for possession,

And keep it — matter thought — of final mere consent.

When by the scores it gained a true concession.

Their journey went across plains and valley,

Through density of forest and over mountains
high;

They could face a foe without any ally, And rest most easily for danger nigh. When others count at the time just one,
They figured by the scores and hundred,
And their speed surpassed times of the gone,
While the tardy took time for wondering.

To their disposal was a range of space
Unbound and mystic as the future,
When earnestly connected to the human race,
And the past be used as a measure.

Those people were to comfort bred,

As though it comes by industrious growth and other gifts in conclusion,

From nature's distributing head,

The everything, except confusion.

Ungrateful rudeness was but seldom seen
Among them, through their race's aggression;
A moral apprehension, when established as a being within,
May make the nobler gems a real possession.

Their wise men, most, were exempted from scorn By the commonly styled, the many, Who were bred for diversified life and works, And with chance to exist as any.

They were never forced to silence their voice

When vile and indecent diversion

Had wrought the opinions to a matter of choice

To make equal 'twixt right and wrong assertion.

Opposed to vices still more when disguised Underneath covers of a righteous tenaction; Counting by wickedness' rate of increase, Also the time for a final rejection.

Talents by gifts, and not current from chance, Had above classes and age the selection, Not to be wrung from possessors' pretense, Neither erased by threats or detention.

Once, by incident, those people met,
From event's course in consequence most provident,
Another tribe or traveling set,
Which was on similar pursuit bent.

It was quite the lesser in strength by their number, But hardship had trained them to pass among the brave;

Enduring at instances need and cumber, While many comrades took repose in the grave.

They suffered the moment of comfort to pass
For the object sought: the destination,
Which partly veiled by the future has
Above reality the power of imagination.

Among this tribe were boatmen born,
And huntsmen many more;
To warfare tried and watching worn,
They played 'twixt mountain and the shore,

Their young men took in every race

With deer and bears or tiger beasts, besides other hostile tribes,

And gained preference in the chase With either shot or spear, unmoved by any bribe.

While harmony in movements and actions

Led them through the moments most profound,

Difference to class and factions

Disappeared when common interests thus would make demand,

To facilitate uniformity for active and outwardly strength,

For exigency of incidental nature or sequently brought,

By collecting causes from times of indefinite length, Locking importance for attention of thought;

Like a gorge which forms from accumulations
Of matters despised when counted one by one,
But when brought to a standstill they make the

formation

Of a giant, diverging the river from its natural run.

At this juncture the latter would find fair excuse, Deriving from gravity of situation

And circumstances most, with the big tribe to fuse On a basis of business relation, Containing also plans for councilation;

Ouite important matters when rife in thoughts;

To make it thus another point of fashion;

Trying to unite for the common object they sought.

Although their ways might not from starting lay Upon the selfsame line,

Developing events of times often may Urgently provoke such combine.

A delegation purposely dispatched, Selected among their braves and wise,

Was speedily from their leading force detached To pave the road for such device.

Subsequent to forms of greeting,

They generously offered share in friendship, ways, and gain of wealth,

Against a reciprocal treating,

And faithful assistance when with hostile tribes they either chanced to deal.

But, alas! their proposition,

After being somewhat lengthily viewed and weighed,

Failed not because of foundering on condition; It was coolly, squarely, flat denied. Power on their side; a fact by number,
Counts in favor anything except defeat;
Besides, why should they thus encumber
Their prospective moves with tribes of less advanced degrees?

On their ways they parted, ventured,

Not by far, though, in the same direction,

Facing each its own adventures;

Either confident of the future, by itself and own perfection.

Soon the big tribe engaged became

To face by weapons' force, a huge encounter

With an unexpected foe of war-bred fame,

Which threatened weighing all its great resources.

Every one that ably weapons draws

Marched to the lines of fight and slaughter;

To repulse the assailants' daring claws,

Having laid on honor hold, besides their worldly

matters.

Like a ship in gale for every sail

Tries to clear the fearful leeward shoals,

Every man had made himself avail;

Wise ones, "commoners," and "fools."

Here affairs discounts on chances; Leisure, none to pleasing selfism bound; From the death's embrace by hairbreadths went these grave athletic dancers,

By a graceful motion quite the lesser, but in action most profound.

No reserves sustained the draughts

Made request by greed of cannon hunger,

But the masses luckily left intact,

Spread by skillful moves, preventing lines from going asunder.

Other places stood they, band by band,

Every foot of ground was fought, contested

Till the battle's force would terminate a "hand to hand,"

And victory fluctuant by one side yielding, to the other side reverted.

Along the field of battle, spread,

Marking by degrees of more or less ferocity of battle's wavering billow,

Lay the wounded, side by side the dead,

With the ground which drank their blood, as resting-place and pillow.

Friend and foe would seem to make

On the brink of eternity, due conciliation

And their hostile feeling, powerless among their weapons stake,

By the virtue of mortality.

At this moment of the bloody and frantic menaction,

Sounded a bugle through noise of the battle and obscured air;

Only the peculiar cut in its voice could possibly draw an attention

Through the louder imposing roar of the awful affair.

A rider appeared! In a hurried, galloping speed, From yonder the big tribes rear, over the nearest crest;

Pedestrians bred at the homestead rustic, would prob'ly have thought he fled;

He was followed by comrades two abreast.

When a minute had passed, they were on the side Of commanding chief in the field,

And, in short, made it clear to him; the important intelligence with their ride:

Tendering him aid, with their warriors all ready with swords and shield.

The commander at once, caught recollection

Of the messengers dispatched from the former mentioned tribe.

Whose offer of fusion they threw as rejection,
But now, for reason good, was not replied the
second time.

- Distant, on the other side, an elevated, timbered border,
 - Covered from spying view and in a form of quick contraction,
- Stood the volunteers with saber twixt the teeth and guns in order,
 - Waiting, all attentive and ready for action!
- Listen! At that columnous head a bugle signal now commanded,
 - And like a slight electric shock, this sound throughout the lines
- Followed with a light convulsive motion, bounded, Then, at once they forward flied!
- Across an open space of ground that monstrous body sped,
 - Making earth to quiver, shocked and fearful beneath its rapid hoofs,
- While acool, in perfect order forward on its prey it led,
 - Unobstructed as to range and move.
- In the mean time proper spaces were provided
 - For right of way to cross the friendly battle lines,
- Where the attack was planned to be the most effective guided;
 - To check the progress of the fiercely advancing other side.

Suddenly, when coming near in sight the charging monster,

As from mechanically construed, secret joints,

Divided into section forms of regular-shaped cantons; Directing their attacks on just as many points.

Through these quickly opened gates into the battlefield, Where cannon balls and bullets ceaseless, ploughed the ground,

Boldly entered the divisions, and in troops to right and left they wheeled,

Rushing upon their antagonists, victory certain, by hurrying bounds.

Others wheeled around the wings to break the enemy's guarded flanks,

Facilitating the climax to the frenzied affair, by causing consternation and terror;

Shattering the masses, sustaining the casual fall from his ranks;

Inflicting penalty of death to the foe for every omittance, imprudence and error.

* * * * *

Grand, but chilling to the bones and heart,

To the spectator of homely tendencies and normal life,

Is the scene of just the entering part;

While the further acts, obscured of battle's hurricane, create obstruction to the sight.

War, like other perils to our kind, has leading guides;

Between life and death go weak ones often safe as those of force and strength;

Providence indefinite 'bove possibilities on any side May, where danger seems to cut the life-path short, to some concede pro length.

When the warrior has drawn his sword,

Loose he cuts from what is styled the peaceful
civilization,

And upon his patriotic pledged word, You may lose him for the kinder fashion.

There are times when duty calls

Quite imperatively for the sacrifice which some must suffer;

And when nations in the spasms of easy pleasures fall,

They should also listen to the voice such times may offer.

When resorted to the warfare means to which other fellowmen may lack the heart,

Antecessors wrote his rules in golden lines;

And when circumstances also thus take leading part,

May the ways, thought rightly out of style, be readopted to the time.

His betrothed, left at home, in times by far of the gone, Likely taught the true conditions of the age she represented,

When in opposition to the laws of nature, worldly pleasures off she throwed,

And into the cloister entered.

On her future life's horizon to her view,

Present circumstances by the past and grave reality,
reflected,

While the providential power that offers blessings new, Was to ways and means by course of times perverted.

MORNING

Morning, on appearance of your fragile being Legible the features ever new are issued on the cloudless sky;

All contain a meaning smile to many, And the lucky message from the high,

Like your foremost predecessor, youth is always in your smile,

From eternity whence age was not inscribed with marks of wrinkles,

Destined just once for earthly seeing Containing but the moment of the while

It takes to cover the space, and light throughout the ether sprinkling.

Then away, to join the race of motion,

Goes, untouched by mortal man, your beauty, lo forever;

Though, remember, 'tis the advance-guard for coming day,

And your followers may come, and cease their smiling never;

Guiding destiny of man upon its countless ways, But original each one revealing to our view

Like imperative as free to human notion,

Waking man to be prepared, as were times contained in you.

Morning, when you arose so bright,

As would you herald to the feast among the living Earthly beings,

You also chased away the gloom of night

And undetained proposed your lifetime, free to mortal seeing.

O, we guess you couldn't stay a longer; Yonder in your track approaches the day

With power of the grown and with the light much stronger,

And these rules of order leaving chance for no delay.

But when your comrade-followers shall call with times to come,

And gently arouse us for our duty of the day and morrow,

We might turn the leaf of yesterday, forever gone,
And think of smiling morn, which stayed so brief,
with sorrow;

While your followers, unrevealed, may come forever, With the smile of those that went,
But the past-gone times which brought them along Will return, lo, O never!

Silence with the murmur for the past;
For life inherits in the times of a coming,
There are measurements among man and matter, none
To show how long it will last;
For eternity, whence mornings come,
Is still ajar when times furnishing up their looming;
Hence be careful with your sorrow;
Suppose they all were made to cease through night,
And you might join a smile with coming morrow!

THE OCEAN

Wonderful original remains the nature
Of the ocean in tranquil sleep-appearance as with its
active powers put in force,
What a grand affair contains its moment of creation,
Which mystery we will only wonder-struck endorse.
Every beat from its gigantic lungs
Puts its world-wide arms in tidal embrace
Of the dry formation,

And the next instantaneous draught of breath, These expansive arms are back into its bosom flung; O, behold that giant watery sheet!

Sentiment? Oh, no! That term is quite too weak to illustrate its nature

Hidden 'twixt its tranquil features; 'neath coquetry of its nicely curling spells,

And its terrible aspect when stirred by stormy advents, Raising mountain-high its billows to a warlike swell; Just compare its playful, laughing surface With its loudest roars when running loose and wild; That will picture vaguely lion's crushing menace Slumbering under cover of peaceful playing child.

Sometimes, when you're bathing in its soft and cooling sea,

Or sail it in your fragile vessel on the blue-green bay, It may join with tender trait
Your pleasures with its laugh and play

And change the scene to suit your sight

And touch the keys to harmony,

And even hold you careless, on its bosom.

But, lo! amidst this fancy for the human race,

Self-conscious about the magnificence of its power of nature.

Desires may seize it for a test of power in other case; In unbound style it challenges to contest The opposite and dry creatures. It gives a trembling sign or whisper to its watching ally—

And then imperatively bids them seek the shore;
The bathers, sailing crafts, as boats and galley;
It matter little whether few or by the scores,
But mark, the ships at sea will not surrender;
They take the challenge and prepare for battle against the mighty squall.

Then, ocean! Thy embrace is not tender; It tumbles them across its mystic depth, As were they only fragile shells.

But not always dares it follow up the battle
To match capacities and cause disaster;
For, amidst its spray and wildest chase,
There comes a message from its Master,
And, hark! attention! It contains
Suggestions for a pause in silence.
Then power, frenzy, allies of elements combound,
Submit at once to his surveillance!
And man upon his ship possess the battle-ground.

'Tis but once in a while that thus it chases in force of rage;

It is most of the time of friendly disposition;
A servile element to civilization,
Which wrought this famous world-wide trade;
Creating wealth and friendly national relation.
By a universal right-of-way across its mysterious depth

With its archy, expansive bridge,
Which offers resistance for colossal loads,
And propose to carry
Travelers and ships easily over that springy ridge.
The ocean feeds its stock without pay
To perfection and plenty from its own supply,
While the worldly surplus and man it ferries.

Try to harness that untamed power
And seize it with networks of chains,
Or stop that enormous champion breath,
Ingenious effort of man you will try in vain!
If you figure on the ocean's tranquil sheet
With technical matter
To bridge its watery, circular space,
If you saw that mighty trembling aspect,
When it threatens or warns, as you please,
While gathering its powers to a free-for-all race,
Then, daring conjectures might stop and reflect.

It offers safety, though, above disaster,
On almost any journey across its face;
Behind those physically lawful moves there is a
Master

That makes them, at his pleasure, act and cease And artful mankind gains the ground by new defensive ways;

When skill and prudence turn from former chances, Security, as earned trophy over nature's wildest sway, And worth of human life enhances.

THE ORPHAN CHILD

In a family large, grew a children set,
Ranging by degrees as to ages and stature,
From the first-born down to the lovely youngster-pet
Who arrived the last, as a special gift from generous nature;

As it grew, it was cherished and loved by them all, And they watched it in turn to protect it from fall. They seemed never to grow tired to behold the

diminutive stature

And wonderful, beautiful form of this fragile creature.

While at home in the family circle or among those on journeying way,

Or, as matter of chats 'mong the laboring parts of the members,

It was only the object for laughing and play,
And always so easy for all to remember!
Some of them thought that it hailed from above,
Which was only their fancy or the breath of their love;
It captured them all by merely the charm of its being,
Not by the power of speech, but they understood all
by the seeing.

As fancies and fictions in life sometimes to strength of reality grow,

So did the pet child, in body and power of lovely captures,

Slowly, though, when compared with times which flow; Natural growth seldom, if ever, is vexed by raptures;

Its actions are silent, invisible moves, to perception of sight;

Though alive and in progress by day and by night.

Each diminutive step is impossible fine for a material measure,

Yet progress important as life and eternal 'bove treasure.

When some of the members were off at the market to buy,

They generally remembered a pleasing selection For the pet-child at home, as the matter of play,

Making the choice at their guessing inspection;

Thus had the pet-child at any occasion "for good and for worse,"

Captured their fancies, affection, and purse.

Victories gained in love are at half by the gain of attention;

Yet for the child that aspires to the whole, it may win or forfeit, by luck or ascension.

When the child had reached the age of ten, the parents called the house together

To counsel in important question quietly laid aside; For just this moment to disclose as direct active matter.

Mysteries at times outgrow the human power at length, to hide;

But also common questions own an equal right with many;

When leader and the led commingle 'bout interests alike to any.

At times, affairs of entire private nature

Assume importance only at the moment of their proper mature.

The moment came expectant to them all,

And candor most profound will hide in long concealed matter,

Suspending interest here invoked a mixing host of thoughts,

While those of every day and life aside the moment's care it shatter.

Thus spoke the father of the house, who had traditionally speaker-right self-earned,

As by degrees the secret forth he broke into the light as facts concerned;

His tale was centered about the point in tender words and mild,

His subject was their common love, and pet, the youngest child.

"Ten years ago, when on the road,"
I traveled hither lonesome, from a journey,
Beside the way deserted stood

A cradle made from branches as they grow,

In rustic mode of form, from lack of skill, or else because of hurry,

Containing, newly brought, a living child,

Imploring silently to the passing chances for life's continuation;

It was from heaven or from nature,

Or both—a lovely, fine creature;

As cloudless morning bright, and like an angel mild,

It spoke not, neither wept nor laughed, nor uttered any voice,

As had it not in worldly matters yet the right to voice.

"I brought it home while morning still

Upon horizon dawning kept

Heralding forth the coming day;

And to its destiny I fixed my will,

While you in careless youth and embrace of the peace of morning,

Unmoved of the world's mysteries and their sorrows, slept,

Though life invoke to youth an early warning

And by its virtue side will cause to no one, thwarting or delay.

Your mother fed and taught it speak and play,

It won her heart, to place it as her own,

Among yourselves, and yet till now this fact is by the rest unknown.

It won us both alike by that innocent charm And silent pleading's mystic might,

And put us on the verge to choose 'tween doing wrong and right.

"' 'Twas but a struggle 'twixt life's condition for an established right to be,

And its reverse, a void and desolation,

Before the host of slumbering wants had taken their position,

And life's conquest as detail by the incident is made with chance of action free,

And that establish 'mong us all a close relation.

I therefore will announce by virtue of my right to act On to success, what may depend as matter on my will,

That she, our pet, has still as hitherto, forever, like one of you her right intact;

She captured your and mine affection,

Which is to birthright equal genuine as is it also for its token.

An orphan child, when hither brought;

But destiny besides our love has fixed her right as law had spoken."

The birthday child, who also heard this most surprising news,

But partly understood,

As it would please her childish mood,

When hope be allowed to supplement the lacking,

Remained the passive, though, the center of the situation.

With radiant, expectant eyes she sought to read their answer good and true,

Coalescent with her own and unmoved joy,

While quickly along her mental way

The entire family circle passed review;

Her undefiled belief found everywhere a backing.

No tears burst forth below those glaring eyes

Agleam by life's incessant desire to view it, and behold!

She was a girl just ten years old,

And that important revelation could not her comfort much annoy,

It just conformed her right with old surrounding, Transmitting to the past that she was just a foundling.

As by impulsive move she tried to break the silent spell, By former all-conquering charms,
That child just ten years old;
To make their hearts from sorrow well
Spread out to embrace frank, her arms.

But lo, a wave of cold had stroke
Throughout her former gay surrounding,
The ties of blood were strained and broke,
And all seemed unconcerned about the foundling.
Her pleading look and embrace ready arms,
Could not remove the gloom which turned their love
to harm.

Of course the parents' will at home was law among them yet,

Against which no one dared to utter real objection, But their beloved and common pet,

The orphan girl, became as common their object of reflection.

When now they returned from the fair And met her childish chat,

They always assumed a grown-up air And said that "they forgot,"

And finally their change of hearts became a tone of times,

And she discovered, to turn the tide might be her future aim.

But then there was a guarding fence Around her presence set,

Which was as strong for life of a coming As when she was beloved their pet;

At least it made her safe throughout her growth

As well as during time of blooming;

In consequence of life's display of artful wit and altering skill,

It was her parent's will.

Henceforth, when to glee and festival they gather,
The orphan girl would seek the corner of her own,
In companionship only with thoughts that mingle
with the lone,

While occasions of mourning,
She always shared in their presence, rather;
Remembering the past time as child which were gone,
Where the different roads of life join at the common
place of sorrow;

Thoughts of a yesterday, need but the space of to-day For a change to be right for to-morrow. Thus she grew!

Slowly, compared with times which flew,
To the limit of matured height,
Guarded by laws of God and the power of right.

THE STRANGER BIRDS

Once came into a foreign land
Of fertile soil and surface aspect grand,
Surrounded by a chain of mountains,
Which kept some rich but hidden water-fountains
That cooled and quenched the burning thirst
Of those who sought at late as well as first,
Two traveling birds on passing way,
To reach the object of their journey bound.
They took a rest upon those mountains high,
Where safe place for the hunting sport conveniently
they found.

Perhaps the subsequent prolonged stay
Was caused by peculiar their nature's song and play,
Until they quite forgot
That they were on a foreign spot.

Those original impulsive by the nature,
Distinguishing to kinds, and yet homogeneous with all
creature.

The people of that neighborhood
Soon espied the birds and understood
Their strange and fancy ways,
To put a useful season in for merely song and play!
The wise and prudent uttered thoughts
'Bout life's important dues and oughts,
But if they tried to cease or catch them,
These stranger birds might even scratch them.

Such unprovoked life within their mountains, The warble of that unknown, frequent song Might be a sign exhausting to the fountain, Which to their sole possession all belong. Besides a stirring event to the peace When they at home were best at ease, If too remote should be the day When they would fly away.

Meantime, when weighed by fair consideration
That seemingly but useless play and song,
They traced its due beyond the choice
Of what to self-made power belong;
Concurrent prob'ly with some destination
Like most the rest of Earth's creation.
The matter of their dislike and their danger
Derived from settling where their tones were stranger.

But around those mountains illustrious in shape as high,

There was environed a lawful tie,
Which made the hunters all abate
From chasing traveling birds at flight
Or hunt them from the place they sought for resting
In valley or abode upon the cresting,
And there loyalty was equal strong
To their endurance of the hated songs.

WELCOME TO THE NAVAL HEROES!

This country heard the rampart of the battle, It rung aloud throughout the entire land; Each cannon-shot worked like a touching note Played swiftly on a monstrous iron band Which pitch of tones is powder's cutting voice, With deadly beats of heavy bally rattles, From key-boards of the varied cannon size, What awe-imposing, risky play, Wrought up by skillful hands And eager watching eyes.

This people's voice, when on the warfare path,
While friendly and at home it may be soft and
tender,

Will mingle in iron pitch and wrath
When by the dies that threw its destination thus may render,

To partake in such awe-inspiring play Wrought up by skillful hands And eager watching eyes.

It is for Dewey and his crew,
And all our naval throng;
The nation's "welcome home" to-day
Assumes a tender, hearty tone;
Responding to the stirring news
About their winning ways,
And frequent shouts of victory
While projectiles about them fly!
Amidst that perilous play,
Wrought up by skillful hands
And eager watching eyes.

They went their ways on duty's call,
And every ought and bravery deed
Containing their respond in public actions,
Revert upon this people all,

Whose outward move is naught by fractions; They now may join the homely, hearty tone That bids them "welcome home!" From that perilous play, Wrought forth by skillful hands And eager watching eyes.

The people's voice has sweet and touching tones When undisturbed coalescent with its homely true expression; It sounds more powerful than do the roars of battle, More keenly than the cutting edge of swords, More live expressive than its power in battle, That well-rewarding nation's "welcome home" From that perilous play, Wrought forth by skillful hands And eager watching eyes.

'Tis like an embrace from the public spirit free, For heroes, though, this hearty welcome sounds By force of popularity;
On return of our sailors duty-bound,
It changes to festival and pleasure
That awe-imposing battle play,
Wrought up by skillful hands
And eager watching eyes.

Our contributal welcome home, Which hails from patriotic hearts, Be cast into one common stone And built into their triumph arch. 'Tis America that bids her heroes This trophy as she deemed rife To bravery deeds and soldier life. Rewarding that perilous play, Wrought forth by skillful hands And eager watching eyes.

FREEDOM OF SPEECH

Speak, women, speak,
In the assembly of many and of few!
To all that listen may 'mong fellowmen and brothers,
Or wherever people mingle there is right of speech
for you.

Freely wield the art of speech,
When you have the force and cheek
To contribute your ideas and light of soul to others!
Your vision and your views are rather heard
By men, than they are shunned and feared;
For through your warning voice profound,
Wrought by apprecious gifts the keener sense of faith
and love

With you, life's true expressions often sound, The quality from breed or destined chance. By man or Providence, Has laid the moral right within your choice As if certified from heaven above.

Speak, women, speak,
Who said your voice was lawful, bound,
In the assembly of many and of few;
If truth and nature nobly sound
Life's joy and sorrows by the voice of you!
Silent might rise
To God your praise;
If only through your brother fellowmen

You have the rightful public voice, And selfish greed detain what you would offer with your pen.

Speech of the free-given word
Joins in the current of ideas and thoughts,
What was scattered of strong and of weak
From the social chain as the loose-torn links;
Human beings whom heaven bestowed
The soul that by power of the spirit is moved,
And knowledge to those who will labor and think!

Mighty the free-given word,
As the champion agent of truth and of thought,
Cutting more keenly than edge of the sword
Where encountering conditions of dues and of oughts.
Falls it by scores to the ground,
In traversing the mystic, perilous space,
Where fatality hidden lays watching
For the opportune moment a-snatching;
Through its probable conquering, healing, and light-kindling race,

Though, in this strife between life and death,
Chanceful some corners for rooting it found
In the life-being hidden beneath.
Where the humanly spirit be fraught
With the fortunate germs of believing and oughts.
Powerful ally to all what is good—the spoken word!

Give it the freedom its destiny earned From the will of our Lord, Whether voiced by women or men!

While devoured by the teeth of the times or by van-dalism burned,

Become much of the thoughts

That were engraved in stone, or written by pencil and pen,

And reduced to naught;

Prob'ly the freedom that spirit may claim

Is by sex as by different races unbound;

As the due universal to cultural livings,

Exempt from the grip of material thralldom that kept in surveillance the times,

And sealed the freedom of modern press to the public in silence dumbfound,

Closed to exchange of opinion as sought and as giving.

To the right of public speech,

Which tradition by reason of practical points has your sex debarren,

Women, we venture and wish to pronounce you free! Where the gift be the fact with you each;

And your record as artists, teachers, nurses, housewives, and mothers,

Since the sacred of human life are so often by selfishness marren,

And its qualities divine, by opinion at least, were limited to husband and brothers,

Whose pleasant relation

By shrewd speculation

At times divert the gentle laws of life to cultured tyranny.

Spread, if you can, with your destined might,

The beautiful spoken word

Broadcast before the attentive ear, to the left and right,

And in praise to our Lord!

